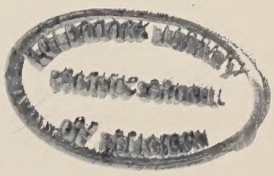
WORLD CALL



FOOD—A Week of Compassion Story

★

Finding the Secret Of Racial Harmony
J. P. Strother

★

Winning the Immovable City
C. Harvey Lord

★

FEBRUARY 1961

★

Price 25 Cents

February, 1961

Vol. 43 No. 2

WORLD CALL

International Magazine of Disciples of Christ

The Cover

Hongkong continues to be one of the principal centers through which refugees pass and where refugees live —a full million of them. The United Nations photo on the cover shows one of the many thousands of women who live in Hongkong's squatters' shacks. She is cooking the family meal on a roof top. Business in Hongkong is thriving, but human need always exceeds the resources that are available. Through the Week of Compassion, February 19-26, Christian churches across the country will share in meeting such needs and in helping resettle many of these homeless people.

Hidden Answers

1. What is "simultaneous evangelism"?
2. Who is J. Irwin Miller?
3. When is the Week of Compassion?
4. What does the Lenoir County Interracial Committee do?
5. How many Disciples are in Jamaica?
6. Which communions support the Union Theological Seminary in Argentina?
7. Whom will Woodhaven Home serve?
8. When is family spending "moral"?
9. What is the first major step in planning a year's program in the church?
10. What is *Listen Yankee* about?
11. What is Donald M. Salmon's task?
12. What are "restorative services" for the aging mentioned by Mr. Hunter?
13. What is a Mexican Bracero?

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A Practiced Eye in Church Expansion

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WORLD CALL

GLOBAL HIGHLIGHTS

News of the World Through the Eyes of the Church

Disciples Help Set Up Cuban Refugee Services

MIAMI, FLORIDA.—Disciples of Christ have contributed the services of a national worker to help inaugurate Protestant resettlement services for the thousands of Cuban refugees pouring into Dade County here.

Miss Ella Williams of Indianapolis has been here for several weeks "on loan," serving as the representative of Church World Service, relief arm of the National Council of Churches. Miss Williams, who heads refugee resettlement work for Disciples under Week of Compassion support, has been setting up a program here which will aid the Cuban exiles in finding employment and security.

More than 30,000 Cubans have fled to Florida from Castro's Cuba, Miss Williams reported after her first visit here in December. Many come as visitors and remain. Special government action must be taken for the visitors to work while in the U. S., and then positions must be found for the Cubans.

Jewish, Catholic, Protestant and secular relief agencies are now at work to help alleviate the problem. As Church World Service representative, Miss Williams worked with the local churches and CWS as a coordinator. She helped establish orderly methods of processing of job applications and the distribution of clothing and other temporary material aid.

Refugee relief officials expect that the influx of exiles will continue and even grow because of new efforts by the Castro regime to control the education of all children.

Lack of Contact Seen Factor In South African Race Problems

JOHANNESBURG, SOUTH AFRICA. (EPS). —W. A. Visser 't Hooft, general secretary of the World Council of Churches, said here recently that the lack of sufficient "real human contact" between the various racial groups in South Africa has been a major contributing factor in the Union's race problems.

The World Council executive said that the WCC-convened consultation on race relations of the WCC's eight member churches in the Union "proves abundantly that effective solutions can be reached only through the meeting of minds" of all racial groups.

He said the multi-racial consultation (held December 7-14, 1960) substantiated his earlier observations that "the real challenge is to avoid frustration permeating the non-white groups in the Union resulting from lack of sufficient reasons for hope."

Visitor Observes Church Life in Mainland China

BERLIN.—A former German missionary to China has returned from a visit to the Communist mainland with the report that "one has to search for churches and Christians with a microscope" in most towns.

However, Gerda Buega, who joined a tour to China organized in East Berlin, did discover that the church is still comparatively active in Shanghai, even though the number of parishes there has dropped from 200 to 20 since the Communists came into power.

A Methodist minister informed her, she said, that all ministers in the city now meet regularly and that denominational differences no longer matter. Three services are held in his church each Sunday, and each is attended by some 300 persons.

In other towns, Mrs. Buega reported, only one Sunday service is generally conducted and seldom more than 60 persons are in attendance. While there were 65 churches in Peking in 1957, four congregations still meet regularly.

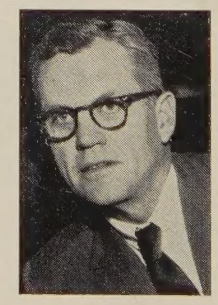
Mrs. Buega confirmed earlier reports that pastors generally work in factories, some full-time. However, she disclosed that several Christians she met had responsible positions. In one province, she said, some fifty Christians in various towns have been elected by the people as their representatives. But as "followers of Christ" they were tolerated as a minority group and had none of the status enjoyed by Communist Party members.

East German Christians Urged Not to Flee to West

BERLIN. (RNS).—The Evangelical Union Church, in a statement read from pulpits throughout Communist East Germany, has urged Christians against fleeing to the West despite the afflictions they are experiencing. It said that meanwhile its members in West Germany should try to persuade their Soviet Zone

Disciple Named National Council President

J. IRWIN Miller, a well-known industrialist and an active member of the Christian Churches (Disciples of Christ), has become the first layman to be elected president of the National Council of Churches.



Dr. Miller

Dr. Miller, of Columbus, Ind., was elected to this key post at the NCC's triennial meeting in December in San Francisco. He succeeds Edwin T. Dahlberg, a St. Louis Baptist minister.

Noted for his Christian service, the 50-year-old layman has served in a number of important capacities of leadership among Disciples. He is now director and vice-president of the Christian Foundation of Columbus and a director of Butler University and trustee of Christian Theological Seminary, both in Indianapolis, as well as a member of the general board of the National Council.

Dr. Miller was graduated from Taft School, Watertown, Conn., in 1927; Yale University, with an A.B. degree, in 1931; and Oxford University in 1933. He holds honorary degrees from Bethany (W. Va.) College, Indiana University and Texas Christian University, Fort Worth.

Chairman of the board of directors of Cummins Engine Co., at Columbus, Dr. Miller holds directorships on six other large corporations, including American Telephone and Telegraph Co. He is married to the former Xenia Ruth Simons and has five children.

His term of service in the National Council will continue through the fall of 1963. Also re-elected as general secretary at the triennial assembly of the National Council was Roy G. Ross, a minister of Disciples of Christ.

countrymen to remain where they are and help them to do so.

Obviously inspired by the recent sharp increase in the number of East Germans seeking refuge in the West—they numbered nearly 22,000 this past November—the appeal showed special concern over the loss of vitally needed church and professional workers in East Germany.

Formerly the Old Prussian Union Church, the Evangelical Union Church comprises six United Churches that are among members of the Evangelical Church in Germany (EKID).

Drawn up at a meeting of the synod of the church held early in November, the appeal was addressed especially to families, pastors, physicians and university professors. It said members of each of these groups have a grave responsibility to remain where they are and should remember that "all men, including the powerful and the powerless, are in God's hands."

Canadian Churches Hear Plea for Unity in Missions

St. Catharines, Ont., Canada. (RNS).—Christianity can be spread effectively overseas only if denominationalism is overcome and the missions are internationalized, a secretary of the International Missionary Council stressed at the Canadian Council of Churches' biennial meeting here.

Wilfred Scopes, who heads the IMC's standing committee on the ministry, declared that denominational mission boards were outdated and not geared for the job in the face of the present world situation.

He told of his vision of one Protestant mission "in the countries of the growing churches." In India alone, where he served thirty-five years, he said there were some 200 different Christian groups carrying on mission work.

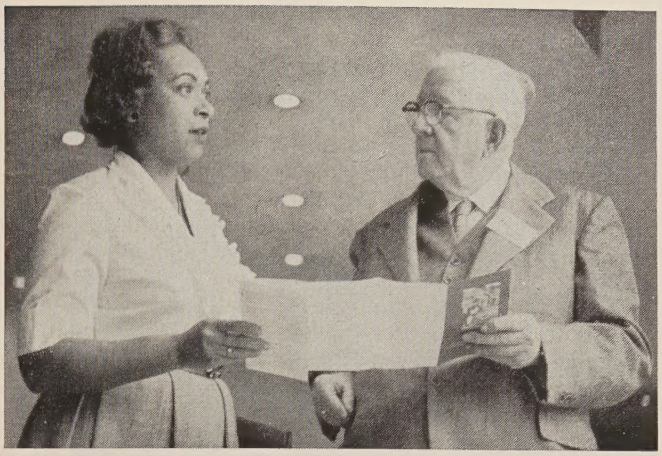
New Zealand Churches Study Merger Proposal

Auckland, New Zealand. (EPS).—Congregations of four New Zealand Protestant communions are studying a draft statement of faith and a proposal for the union of their churches.

The four bodies are the Presbyterian, Methodist and Congregational Churches and the Associated Churches of Christ (Disciples).

Plans call for individual parishes to report back to their respective denominational assemblies before the end of 1961 and for a referendum on the basis of union some time in 1962.

The main difficulty in the proposed union is expected to be the question of infant baptism. Three of the churches follow the practice, but Disciples baptize only adults. The proposal under consideration states that each church should continue its present practice after union, and that a minister who has conscientious scruples against baptizing infants can invite another clergyman to perform the ceremony.



Mrs. Carmel Carrington Marr, an advisor to the United States delegation to the United Nations, discusses the Disciples UN Seminar program with James A. Crain, seminar director and retired executive of The United Christian Missionary Society.

—World Call Photo

UN Seminar Studies African Tensions

THE tense situation today in Africa was brought into sharp focus this past December for more than fifty ministers, laymen and students of the Christian Churches (Disciples of Christ). All were participants in the fifteenth annual UN Seminar held at the United Nations in New York City and sponsored by the department of Christian action and community service of The United Christian Missionary Society.

The participants in the seminar spent four days attending UN General Assembly sessions, council and committee meetings, and interviewing or hearing noted world leaders.

George M. Houser, executive director of the American Committee on Africa, said that observers expected four new independent states to emerge in Africa during 1960. Instead, 17 have gained independence. In 1959 there were nine African countries in the UN; now there are 25.

"There are at least four great dynamic factors in Africa," Dr. Houser noted. He cited dynamics in the desire to be free, in the yearning for economic equality, in a struggle to find and develop a cultural identity and in the urgency for racial equality.

"The only possibility for peace is through a strengthened UN role so that the power vacuum will be temporarily filled in Congo," Dr. Houser said in addressing the group attending the seminar as it met for an evening session at Park Avenue Christian Church.

During the week the seminar also heard representatives of Ghana and Belgium discuss their two widely differing viewpoints on African colonialism. The Belgian representative spoke of his nation's concern for the new Republic of Congo, her contributions over the years to the former Belgian colony's development, and her willingness now to cooperate with the Congolese only as they seek Belgian advice and aid.

On the closing day of the seminar, the delegates visited the new Interchurch Center, headquarters of the National Council of Churches, and heard James H. Robinson discuss his "Operations-Crossroads" program for Africa. Dr. Robinson is pastor of the Church of the Master in New York.

Each year the noted Negro minister takes a group of American students to African countries where they live at a subsistence level and carry out work projects. This builds a new bridge of understanding, he said. He noted that the United States has made little effort in recent years to understand the aspirations of the African people or to deal adequately with them in intergovernmental relations.

Ten Colleges and Seminaries To Enter Unified Promotion

Indianapolis.—Applications of ten colleges and seminaries of the Christian Churches (Disciples of Christ) were approved for membership in Unified Promotion in a meeting of the UP board of directors earlier this winter in St. Louis, Mo. The institutions will enter Unified Promotion on July 1, according to Spencer P. Austin, executive secretary.

The ten schools are Drury School of Religion, Springfield, Mo.; Missouri School of Religion, Columbia, Mo.; William Woods College, Fulton, Mo.; Christian College, Columbia, Mo.; Culver-Stockton College, Canton, Mo.; Christian Theological Seminary, Indianapolis; Hiram College, Hiram, Ohio; Jarvis Christian College, Hawkins, Tex.; Texas Christian University,

Fort Worth, Tex.; and the Kansas Bible Chair, Lawrence, Kans.

"It is hoped," Dr. Austin pointed out, "that the churches will give these schools strong support in the first six months of 1961, so they may enter Unified Promotion without deficits and will bring into Unified Promotion a strong basis of support." Addition of these educational institutions will bring the number of agencies participating in Unified Promotion to a total of 69. The move is seen as an effort to involve the schools more intimately in Disciple life.

The ten schools are expected to bring into the central promotional fund the resources which they receive annually from the Christian Churches. In 1959-60 the receipts of the ten schools from churches amounted to approximately $400,000. Churches will be expected to channel this giving through Unified Promotion after July 1.

Churches to Seek Funds For Alcohol Education

NEW YORK.—With approximately five million alcoholics in the United States, the churches have been urged to provide funds for basic research on the problem. The action was taken at a meeting on Nov. 17, 1960, of the department of pastoral services of the National Council of Churches.

"The churches too often attempt to take action without knowing enough facts about the problem," D. Earl Clarke told the committee on religion and alcohol of which he is chairman. The department's committee cooperates in this field with the Council's department of social welfare.

New approaches by the churches both on the problem and on their distinctive role in solving it are urgent, Dr. Clarke declared. Because the use of alcohol is associated with traffic accidents, delinquency and mental health, basic education and information are needed to find better solutions than now exist, he said.

Part of the study will be given to types of social action the churches should advocate, and another section will take a look at the influence on the public of liquor advertising on television and radio. A list of speakers, who will be available to church groups across the nation, is being prepared, said Dr. Clarke. These will include doctors, sociologists and other experts in the field.

Former National Council President Sounds Unity Call

SAN FRANCISCO.—A proposal "to transcend the separate traditions" of the Protestant churches and find a way to unite them was presented here this past Dec. 4 by Eugene Carson Blake.

Stated Clerk of the United Presbyterian Church in the U.S.A. and a former president of the National Council of Churches, he presented his plan in a sermon to representatives attending the NCC's General Assembly here at a service in Grace Cathedral.

Under three principles vital to the non-Roman churches of the "catholic" tradition, Dr. Blake called for "broad and deep agreement" on a visible and historic continuity of the tradition before and after the Reformation; on a clear confession of the trinitarian faith; and on the two sacraments of communion and baptism.

"My proposal," he declared, "is simply to cut the Gordian knot of hundreds of years of controversy by establishing in the reunited church an historic ministry recognized by all without doubt or scruple."

Special Days

Feb. 12	**Race Relations Sunday**
Feb. 17	**World Day of Prayer**
Feb. 19-26	**Week of Compassion Brotherhood Week**

Principles of reunion important to all churches of the Reformation tradition, said Dr. Blake, require acceptance of "the continuing reformation under the Word of God." The reunited church, he continued, must keep word and sacrament "equally and intimately united."

Stating that it must also be truly democratic in its government, Dr. Blake declared: "We don't need an aristocratic or authoritarian hierarchy and we don't believe a reunited church does either."

The speaker emphasized that this was not an official proposal on the part of his church. However, he invited the Protestant Episcopal Church, the Methodist Church and the United Church of Christ to join his church in drawing up such a plan of union. He added that other churches which accept both the principles and plan would be warmly invited to join in such conversations.

Rules Against Public Funds for Parochial Schools

MONTE VISTA, COLO. (RNS).—Transportation of pupils attending parochial schools in Monte Vista has been discontinued by the local board of education on the advice of the state attorney general's office.

The board advised parents of parochial students that their children would no longer be transported to and from classes in public school buses.

It said that according to the attorney general, the board had no legal basis for carrying the pupils going to paro-

Eleventh NBA Home For Aging Started

Ground-breaking for the $605,000 first unit of the Kansas Christian Home at Newton was held on November 6, 1960. This is the eleventh home for the aging of the National Benevolent Association. Shown in this photo in foreground is William Getz, president of the Newton Chamber of Commerce, who led the singing. Standing on the truck platform (left to right) are Mayor McCulley Ashlock; Bryan Packard, chairman of building committee; J. Eric Carlson, NBA secretary; George Sharp, whose gift of land launched the Kansas Home; Jack Freeburne of Denver; Chester Gleason, minister of McPherson, Kans.; Mr. Getz; and James H. Tilsley of Denver, NBA representative in the Rocky Mountain area, in charge of the ground-breaking.

—Stout's Photos

chial schools. The board also explained that children living in outlying areas overloaded the buses and forced changing some routes.

Jamaican Churches Seek Doubled Membership by 1966

Kingston, Jamaica.—Christian Churches (Disciples of Christ) in Jamaica hope to double their membership in the next five years through an intensive evangelism campaign on the island.

Eleven ministers from the United States are giving initial guidance to this campaign by serving two weeks each in Jamaican churches, during January and February.

The first week is devoted to working closely with the local minister in calling, visitation and prayer services.

During the second week, the visiting minister does evangelistic preaching, beginning with the Sunday morning service and continuing each night through the week, except Saturday, giving his concluding message on the following Sunday morning.

The campaign is under the auspices of the department of evangelism of The United Christian Missionary Society.

Seek Religious Educators For Armed Forces Personnel

Washington, D. C.—The General Commission on Chaplains has issued a call here for qualified directors of Christian education who will spend three years or more with the Armed Forces.

The Commission is setting up a file of qualified directors who will be available for employment by the military. Names of applicants would be turned over to chaplains as they requested assistance in finding help.

In recent years, due to the rapid increase in enrollment in Sunday schools on military installations, there has come a need for experienced directors of Christian education to assist the chaplain in his work with the military, and particularly, with dependents of military personnel.

Fears Lessening of Interest in Refugees

Geneva. (RNS).—Thomas Jamieson, office director for the United Nations High Commissioner for Refugees, warned here recently against a lessening of interest in the refugee problem following the recent World Refugee Year.

Mr. Jamieson addressed a Council session of the Intergovernmental Committee for European Migration, a 29-nation agency, founded in 1951 to stimulate emigration from Western Europe's crowded areas.

"A breeze of liberalism blows through refugee immigration thinking," the UN official said, noting that the number of "handicapped" refugees able to emigrate to new homes had risen from less than one per cent of total refugees in 1952 to 7 per cent during the past two years.

He advised the delegates, however, to make additional efforts to provide permanent solutions for the refugee problem and to consolidate gains made during World Refugee Year, which ended this past July.

Willard M. Wickizer, left, looks at a plaque presented to him for his service to the Home and State Missions Planning Council of Disciples of Christ. At the right is Loyal S. Northcutt of Tyler, Tex., chairman of the council.

—Photo by Dale Medearis

Wickizer Honored for Planning Council Service

Willard M. Wickizer, executive chairman of the division of church life and work of The United Christian Missionary Society, was honored in St. Louis this past December for his service to the Home and State Missions Planning Council of Disciples of Christ.

Dr. Wickizer has retired from the council post after serving twenty-two years as its administrative secretary. His successor is J. Clinton Bradshaw, executive secretary of the department of church development of the United Society.

Dr. Wickizer has been the administrative leader of the Home and State Missions Planning Council since its formation in 1938. Purpose of the council is to study the needs and opportunities for the Christian Churches in the United States and Canada and to prepare and make available to member organizations plans, programs and materials for use in local congregations.

Dr. Wickizer announced his retirement upon reporting his appointment as chairman of the Council of Agencies of the Christian Churches. He said he did not feel that he should hold both positions.

Re-elected to the Home and State Missions Planning Council leadership were Loyal S. Northcutt of Tyler, Tex., chairman; Kenneth L. Kuntz of Hannibal, Mo., vice-chairman; Earl H. Van Doren of Seattle, Wash., recording secretary; and Lester B. Rickman of Jefferson City, Mo., treasurer.

Areas covered by the council include Christian service, evangelism, local church life, missionary policy and strategy, stewardship, ministry, town and country church, urban work, and world outreach.

Racial "Revolution" Linked To Nation's Spiritual Heritage

Durham, N. C. (RNS).—Benjamin Mays, Negro religious leader and president of Morehouse College in Atlanta, Ga., said here that the seed for the current "social revolution" in race relations was planted in the country's spiritual foundation.

Speaking at Duke University under the auspices of the educational affairs committee of the Duke Student Union, the educator said documents upon which this country's government is based setting forth "the primacy of the individual" are "the most revolutionary ever conceived in the minds of man."

"The Christian concept and the democratic principles upon which this government was founded are far more revolutionary than any Communist Marxist doctrine," he said.

"However," he added, "it is when we seek to implement these (principles) in the area of race relations that we get the revolution."

Dr. Mays emphasized that "the American doctrine of freedom has done more to stimulate the suppressed people of the earth . . . to aspire to freedom than any other doctrine."

Commenting on the sit-in movement in the South, he said these communions represent a phase in the revolution in race relations. "Unfortunately," he said, "this is the way social gains are made—

through coercive legal means or through other means such as the sit-ins. The power structure does not voluntarily . . . eradicate great injustices."

Korea Given $120 Million By Foreign Voluntary Agencies

SEOUL, KOREA.—A total of $119,055,945 worth of relief supplies was provided by 84 foreign voluntary agencies in Korea for the country's welfare during the past eight years, the Ministry of Health and Social Affairs announced here.

The total included some $61 million worth of food, $44 million worth of clothing, $3.7 million worth of medical supplies, and some $11 million in miscellaneous items.

Contributions from eight agencies exceeded $1 million each. Among these agencies was Korea Church World Service, whose head is Hallam C. Shorrock, former Japan missionary of The United Christian Missionary Society.

Disciple Scores Un-American Activities Committee Movie

LITTLE ROCK, ARK. (RNS).—Joseph B. Hunter, minister of Disciples of Christ and executive secretary of the Arkansas Council of Churches, has sharply criticized as a "Red scare" film a documentary depicting alleged Communist activities in this country.

He branded the movie, entitled "Operation Abolition," as misleading and warned that it could bring legal action against its sponsors. The film was produced with the aid of the House Un-American Activities Committee.

The church leader expressed his views after seeing the film at a meeting called to discuss showing of the documentary in Arkansas. A print of the film has been purchased by the American Legion's Arkansas department.

According to the documentary's narrator, the movie shows how a small group of Communists and Communist-sympathizers promoted demonstrations by college students last May in San Francisco during hearings of the House Un-American Activities Committee.

African Nations Seen Inspired by United States

PHILADELPHIA, PA. (RNS).—Africa's "revolution of rising expectations" takes its inspiration from the United States, George Loft, Africa program director of the American Friends Service Committee, declared here recently.

Addressing a special Africa report meeting of the Quaker agency, Mr. Loft said: "The Africans feel we are akin to them. Somehow our historical and moral heritage seems more fresh in their minds than in ours."

Mr. Loft returned to the U. S. recently after three years as AFSC representative in the Central African Federation.

In seeking independence, the African wants aid but not domination by East or West, he said. "Our own mistakes in Africa, and the errors of any other member of the Western bloc, can harm the United States quite as much as any shrewdness of the Communists.

"Because of treaty alliances with colonial powers we have been unwilling to speak out forthrightly in situations such as those in Algeria, the Portuguese territories of Mozambique and Angola, and other African areas."

Mr. Loft said an "element of truth" existed on both sides in Central Africa. Whites argue that they have built a "modern, impressive economy" after settling seventy years ago in a "barren veldt," and look on Africa as home, he said.

"But African demands are essentially reasonable," the Quaker added. "Africa, too, is their country, they have no other place to go, and they—90 per cent of the population—are no longer willing to be second and third-class citizens; they want a positive role to play in their country."

Beneath the Spire

J. EARL STOWE, 54, Phoenix, Ariz., helped organize Phoenix Christian Church, served as chairman original board and as elder many years . . . born at Ballinger, Tex., reared, educated in Lone Star State; Arizona resident since 1933 . . . auto and real estate dealer, former president local, state and national tire dealers . . . Sunday church school superintendent in Phoenix church; member board Arizona Christian Missionary Society and International Convention of Disciples . . . served on Phoenix Elementary School Board and boards of directors for United Fund, YMCA, Kiwanis Club . . . he and wife, Vora Lee, have two daughters, Earline and Carol Jeanne, both married.

Mr. Stowe

* * *

DR. NORMA COUNCIL O'BANNON has improved education for Negroes in Washington County, Miss., where they out-number whites two to one . . . teacher, principal at Greenville, 1912-47, elected superintendent of schools in Washington County in 1947, position she still holds . . . born at Williamsville, Ill., received A.B. and honorary Doctor of Pedagogy degrees from Millikin University, M.A. from U. of Alabama; studied at eight other universities . . . she and husband, late Fred O'Bannon, have one daughter, Mrs. F. H. Holiman, two grandsons . . . in First Christian Church she serves on church board, is children's superintendent Sunday church school, member state board United Council Church Women, past president and state secretary C.W.F., former member directorate Mississippi Christian Churches . . . new elementary-high school near Greenville, named in her honor, has her oil portrait in entranceway.

Dr. O'Bannon

* * *

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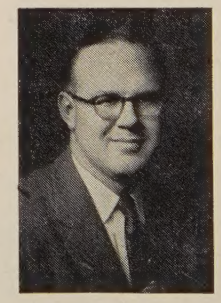

Dr. Kingsbury

—BELL RINGER

WORLD CALL

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The Meaning of Mission

THERE are those who have been saying in our time that the day of missions is in the past. They refer particularly to what we have called "foreign missions." They often have in mind the concept of the missionary carrying the light of civilization from superior and privileged people to lesser people of underdeveloped lands. They now see these peoples asserting themselves, demanding and getting independence, and often noisily berating all who come to them from the West, no matter what the purpose of their coming.

In the face of such developments it is not easy to see the exact way in which churches of the West will carry on their work of Christian outreach throughout the world. New ways of working must be discovered and the direction of church affairs will need to be in the hands of nationals. Missionaries must come with specialized training. Denominational pride must give way to concern for a united church. These and other changes have been in process far longer than most people have realized. There is, therefore, every reason to believe that Christian workers from the West will have a large place in the fellowship of churches in what we have called "mission lands." The day of missions is not in the past. It is now.

FAR more important, however, than our belief in "foreign missions" is our understanding of the nature of *the mission of the church to the world.* This has to do with the basic purpose of the church, with its reason for existence.

In an address at the December, 1960, Assembly of the National Council of Churches, Bishop Lesslie Newbigin of the Church of South India spoke on "The Mission of the Church to All the Nations." We quote here a single paragraph from Bishop Newbigin's comment which illustrates what we have in mind:

"The church's mission to all the nations—that phrase, of course, means more than what we call foreign missions. It means the total corporate witness of the churches and of all who profess and call themselves Christian to the sovereign love of God in Jesus. It includes, for instance, the works of relief in times of emergency, of service to refugees, of aid to stricken and suffering churches, which form such a great chapter in the Christian history of our time. It means also more than this. If we have the New Testament as our guide, we shall understand that the church's mission concerns nothing less than the fulfillment of God's purpose for the whole life of mankind, for the social structures in which man's life is lived, and even for the cosmos itself. The language of the New Testament is clear about this. God's purpose revealed in Christ concerns the whole creation."

TOO often we have thought of the church's world concern as related to certain small or great projects in which it has engaged. We have sometimes seen these as something apart from the church itself—as something in which it may or may not engage. But the real and deep and continuing concern of the church is with its own mission. It is a mission to the nations, to men and women everywhere, a mission to human life.

The National Council's New President

SINCE the National Council of Churches of Christ in the United States of America came into being in 1950, it has been headed by three distinguished ministers. Its first president was the presiding bishop of the Protestant Episcopal Church, Henry Knox Sherrill. Bishop Sherrill was followed in office by the stated clerk of the Presbyterian Church in the U.S.A., Dr. Eugene Carson Blake. The third president was a Baptist minister of St. Louis, Missouri, Dr. Edwin T. Dahlberg. In naming a Disciple layman, J. Irwin Miller, as its fourth president, the National Council assured itself of a quality of leadership for the next three years fully equal to that which has marked its first ten years. (See news story on page 4 and excerpts from the new president's address on page 41.)

Irwin Miller is a rare spirit. He possesses intelligence, understanding and courage. He is a devoted churchman, concerned alike with the life and work of his own local church and community, the religious communion to which he belongs, and the church universal. His wide business experience and his deep social concerns will strengthen his leadership in the new task to which he has been called. The coming of J. Irwin Miller to this high post in the life of American Protestantism brings deep satisfaction to all who know him.

Reading for Grownups

ONE of the most searching tests that can be applied to any person has to do with his ability to listen to unpleasant and disagreeable comments—*about himself.* If he can do this—whether what is said is true or false—and keep his head, then such a person is a grownup. It is not an easy test to pass.

The same principle applies to groups of people—nations, for example. How often we have heard returning travelers asked concerning those they have visited, "What do they think of us? Do they *like* us?"

Even to ask such a question is a bit on the childish side. Especially when, as is so often the case, it is the *first* question asked about another people. There are so many things that are more important. People and nations have reached maturity when they are able to take criticism and are more interested in trying to understand and appreciate possible critics than in hearing nice things said about themselves.

To grown-up readers, who want to get back of the headlines and try to understand what is moving some of the hungry, turbulent, radical people in this revolutionary world of which we are a part, there is a new book on Cuba that has much to say. It is *Listen Yankee,*† written by C. Wright Mills, professor of sociology at Columbia University. The subtitle of the book is *The Revolution in Cuba.*

NOW, *Listen Yankee* is not a pretty story. It is not a moderate book, but an angry one. The author, who is a skilled observer, went to Cuba and let the young men of the Revolution tell their story. It is a frankly biased story. Revolutionaries are never nicely balanced persons. It goes into the long, sad history of the hungry people of Cuba. It tells how their rulers have dealt with them; and how these rulers have been upheld by other governments including that of the United States. It charges that these rulers and American interests have combined to exploit the land and the people.

The book contains much that is inaccurate or colored, but also much that can be verified and which other people need to know. Especially Americans who are so close to Cuba and who, we are sure, want to be good neighbors. Certainly, there is point in the charge that much of Americans' knowledge of Cuba came from those who "came down just to lie in the sun or on the beaches we Cubans were not allowed to use." Also, Americans will wince at the statement that others in the world are "getting to know that your press on Cuba is about as real as your quiz programs have been."

With all of its excesses, *Listen Yankee* helps us understand Cuba. And because the revolution there sprang from the desperation of the hungry, it throws light on much that is happening elsewhere. To brush away its charges because they are disagreeable is to make the mistake of King Ahab, reported in I Kings 22:8. He shrank from calling in the prophet Micaiah, though he needed a prophet's advice. And why? He said, "I hate him for he never prophesies good concerning me, but evil."

†Published by McGraw-Hill in hardcover at $3.95 and in paperback by Ballantine Books at 50 cents.

Continuing Congo Crisis

THE eyes of the world are still turned toward Congo. Involved in the turmoil there is not only the welfare of the Congolese, but also of millions in other lands. People of good will are hoping and praying for stability and peace. And all the while, many are fearful lest something that happens in Congo may suddenly involve others in the kind of conflict that cannot be limited to a single country or continent.

Readers of WORLD CALL share these misgivings. In addition, they are concerned about the state of the church in Congo. What, we ask, is the future of that church? How are the national leaders measuring up to their responsibilities? How are the people receiving the missionaries who were urged to leave last summer and who have now returned in limited numbers?

No one can give the final answer to these and other questions that occur to us. Yet, certain conclusions now seem certain. At least, such is the belief of Robert G. Nelson, executive secretary of the department of Africa of The United Christian Missionary Society. Dr. Nelson returned in December from his second emergency trip to Congo in 1960. In a statement made on his return, he lifted up six things of which he feels sure:

"1. The return of the missionaries to Congo at this particular time was of vital importance.

"2. The desire to enter into real partnership in the building of the Church in Congo is strengthening both missionaries and Congolese.

"3. The Church in Congo is beginning to feel a new sense of responsibility in its own autonomy in the midst of national crisis.

"4. The need of missionary support—both in funds and personnel—will be a continuing call upon the older churches for some time to come.

"5. The physical suffering of the people will require our assistance in greater proportion.

"6. Our dependence upon prayer in our kinship as fellow Christians in the body of Christ must outweigh our relative complacency during the past days of opportunity for Christian witness in Congo."

MOST of the missionaries of Disciples of Christ who were withdrawn from Congo in the summer have now returned. They have been welcomed back by the people. They are working constructively for the people and the church. The crisis continues. The needs are great. But great also are the opportunities for service. The Congo Emergency Fund—not yet fully subscribed by the Christian Churches—is helping meet the needs.

The Story of Evangelism in Chicago—A Knock at the Giant's Door

—RNS Photo

Winning the Immovable City

By C. HARVEY LORD*

CARL Sandburg wrote of his beloved Chicago as the "tall bold slugger set vivid against the little soft cities." Disciples of Christ know the hardness of metropolitan Chicago. They know how the energies and efforts put forth by any man or group in it tend to be swallowed up as if by quicksand, and the city resumes its former shape.

Churchmen have seen great changes take place in the city. These changes spring forth from some inner ferment like a volcano, which when it erupts cannot be turned back but sweeps people and their institutions (including churches) before it. We have seen a religious people who multiplied mightily on the open frontier gasp for breath in the imponderable city and be forced to flee from its onslaught.

Cooperation for the Christian Churches in Chicago, and in such related cities as Waukegan and Kankakee, Illinois, and Gary and Hammond, Indiana, has become a way of finding expression for a louder knock at the door of an unconcerned giant.

A year ago a dozen churches of Disciples joined hands in an evangelism program of a sort widely used in the churches. It was one with a lot of techniques. It had results, although the city has tended to wear these consequences away. Some sincere objection was raised to techniques which tended to manipulate people.

This past year a new approach was sought, one that would enlist the support of twice as many churches, and one which would deal more honestly with the wide variety of problems (demanding variety of techniques) which churches encounter in the variegated city.

City pastors are cynical of platitudes—an evangelistic effort must have none of these. City pastors are ready to stand at odds against all comers—no system must attempt to compel their assent.

First of all, the project was to be a part of a total project of all Chicago and all Illinois, entitled "Simultaneous Evangelism Emphasis." This was a unified effort of Protestants to gain a hearing for their evangelistic message by agreeing on a time schedule, joining in certain mass demonstrations, and then proceeding to do the actual working through local churches in as many different ways as chosen. Cooperation among Protestants may be a luxury in some quarters. In the Chicago area it is a necessity.

Disciples Hold Additional Gatherings

Then, for our two dozen Disciple churches, there would be additional gatherings for impetus and inspiration, with the actual planning and carrying out of the program to be done church by church. We hailed the arrival in Indianapolis of Donald M. Salmon as the executive secretary of the new department of evangelism of The United Christian Missionary Society. We invited this national leader to be our resource person. We asked that he first visit each of our pastors in his local foxhole before he advised us how to encounter the enemy, a preparation which he heartily accepted. At an all-day planning retreat which followed these visits, pastors and resource leader came up with the plan of attack.

CONTINUED

*Mr. Lord is minister of the Christian Church of Villa Park, Villa Park, Illinois.

Wendell Pew, right, minister of United Christian Church of Country Club Hills, Illinois, greets members after the services held temporarily in the Willowview School, a new structure near the congregation's three-acre building site.

Disciples would cooperate to the fullest extent with the Protestant Simultaneous Evangelism Emphasis, including a mass commissioning of callers at the Chicago amphitheatre. To this were added three Disciple events which were designed to secure maximum cooperation and maximum local freedom.

During the first week in January, all pastors and evangelism committee chairmen would gather to give a common report on "how their local church would do it." Ideas of approach would be exchanged. This would be followed the next week by four rallies in the several regions of the area in which the master plan would be presented to as many of our members as we could muster. The final impetus for action was an exchange of pulpits on Sunday morning of the week when the intensive evangelistic effort was to begin. There was no demand of a time for the program to end—for some it was Palm Sunday; for some, Easter; for some, Pentecost . . . and for some it still goes on.

Each Brought Gifts

The events came off, and each brought to our churches its gifts, including some unexpected ones. The January meeting of pastors and chairmen was the most representative gathering of Disciples in some time. Everyone present shared ideas with the others. The rallies, addressed by Dr. Salmon, were locally directed by area chairmen, and each showed the creativity of its chairman. The one at Hammond, Indiana, produced an attendance and a massed choir that yielded new enthusiasm and confidence to the churches. The exchange of pulpits brought "apartment" pastors to the suburbs, and impressed white pastors with the strength of the Negro churches.

One thing must be said honestly. The program did not produce the countable results on one day that the more stereotyped approach brought to the dozen churches that used it the previous year. But it did result in churches using brand-new techniques, some of which show much promise of wide acceptance as standard procedures.

Dave McMullin is pastor of the Jackson Boulevard Christian Church. This historically great congregation is in the middle of a neighborhood whose former residents have fled to the suburbs as new residents of mixed colors have filled up its apartments. The city of Chicago has torn down scores of the slum dwellings near it and built new apartments to house low-income residents. Many of these residents are not only new to the North but new to any city life. Suspecting that rural Southerners might love a revival, the church imported leadership and approached them in their supposed style. But the preferred way they had left was not to be their city system. They stayed away in droves.

Church Engaged in New Approach

Now the church is engaged in a new approach. As floor after floor of city public housing is filled, the pastor and church leaders go in and get acquainted. They organized the residents in non-religious floor groups through which the newcomers gain a sense of community in this "new and strange land." The organizations also serve as a means of expressing tenant complaints to the government landlord. The church publishes a mimeographed newspaper of community news.

Has this brought dozens of additions? Not at all. It has brought respect for the church and its leadership and the sending of Negro and white children to an interracial Sunday school, and the occasional visit of adults to the interracial worship service. But it has also brought a new well-founded sense of optimism to a straggling congregation. The "decision day" for this church did not come on Palm Sunday but on that day when it decided not to die nor to run but to serve its present community and to discover good and acceptable techniques for doing it.

Serves in "Package Community"

Wendell Pew is the suburban counterpart of Dave McMullin. The Jackson Boulevard Church has a good building and a small congregation. Mr. Pew has the reverse. Unlike the southerners who now surround the Jackson Boulevard Church, the hundreds of new young couples in Mr. Pew's "package community" (similarly styled houses in a sizeable area developed entirely by one builder in one brief period) have never heard of the Disciples of Christ. Some of them seem a little resentful that the Church Federation of Greater Chicago gave an assignment to an immersionist group to church their new suburban village. Mr. Pew's congregation was teeming with children (all quite small) and lacking in space, members and money. Moreover, since the community builder had neglected to provide public meeting areas, and some residents were going to court to prevent Sunday school classes in the parsonage living room, the church had the alternative of making out in inadequate schoolrooms or else originating mobile services.

Mr. Pew has found a three-pronged solution. He takes his church from door to door in his own person. Each new resident in Country Club Hills finds the handsome young minister knocking at his bungalow door, telling him of a church which is determined to

serve the spiritual needs of that neighborhood. Roman Catholic residents (and there are many of them) find him respectful of their religious affiliation. He assumes that they, too, will be interested in knowing what the Protestants of the village propose to do through the United Christian Church. This church now belongs in a community which formerly somewhat despised it.

The school district solved the meeting problem temporarily by building better facilities and making them available to the infant congregation. The conversion of key school leaders to church membership has helped offset the unsympathetic views of some community leaders.

Finally, the parents of the small children are now ready to join, some of them—amazingly enough—through a financial campaign that dared to believe that parents who cared enough to send their children might care enough to support the church. They both support and join!

Similar to Many in Midwest

The First Christian Church of Chicago Heights is similar to many Christian churches in the Midwest. It boasts a lovely new building, community respect, and a full and meaningful church program. But it knows that it cannot assume that this general status and program will ensure its healthy growth. It is ready to evangelize constantly and is searching for more effective techniques. John Dunn, pastor, and his evangelism committee heard of the method of "Fireside Evangelism." They took it and developed it effectively.

First, they did a spot census of fifty blocks in the neighborhood of the church. This census proved that non-churched Protestants were living in locations that the church had assumed were without prospects. "Coffee socials" were planned in the living rooms of five strategically located members on five nights. Each host family had as guests unchurched neighbors and a few church people at a ratio of about three guests for every church member. Neighbors got acquainted with neighbors, some of whom went to the Christian church, and one of whom took time to tell why his church membership was meaningful. The pastor talked straight from the shoulder about what the church could mean to people. People who are sometimes hostile to unexpected callers relaxed and listened in the friendly atmosphere of a neighbor's living room.

The Villa Park Church is yet another story. We have had little difficulty in getting prospective members. The congregation has grown from nothing to a membership of some 300 in two and one-half years. But we were disturbed that our inactive list was growing proportionately too fast, with many of our people going from new membership to inactivity directly! We determined that for the health of our church we must divorce ourselves from the desire for large numbers of new members and strive for membership "in depth."

We picked our prospect list for those who had shown real interest, and then through a pastoral visit or telephone call, enrolled them in instruction classes. The classes met six times, either on Sunday morning (during the church school hour) or on Sunday night at the parsonage. Perfect attendance was emphasized. The first group of classes ended before Palm Sunday and the second group before Pentecost. When the pre-Easter season interest justified it, we had four classes going on at once.

Whole Families United

On Palm Sunday we had whole families joining together, all of whom had had instruction and many of whom had previously been divided in church affiliation. A dozen different denominations were represented in that "graduating class," including the Roman Catholic Church. Some members of the classes chose not to join this season, and this result was most acceptable, for we do not want class enrollment to be identical with church membership.

One nice thing about the whole Chicagoland program is that it is not completed. We have not tried all the new techniques we are going to try, nor have we completely developed the ones we are now using. We have not pushed too hard on prospects at a particular decision day, nor exhausted our people with too feverish a seasonal spurt. We have prospects, ideas and energy left. It is a continued story.

C. Harvey Lord, right, minister of the Christian Church of Villa Park, Illinois, is shown as he conducts one of the instruction classes for new church members. Adults with small children generally prefer Sunday school hours, while others prefer the more relaxed Sunday night sessions in the parsonage which often last as long as three hours. Young people come on week nights and fifth and sixth graders usually attend class on Saturday morning.

Finding the Secret Of Racial Harmony

By J. P. STROTHER*

IT was a bright spring morning in Kinston, North Carolina, and the trek by the city's school children to daily classes was in progress. The police were making their usual eight o'clock patrols, checking traffic congestion and pedestrian crossings and performing other duties. They reported everything was quiet.

Then came a call from the principal of one of the larger elementary schools with a Negro enrollment. He reported that white and Negro children had been engaged in throwing rocks near a low-cost housing project in the eastern part of the city. Patrolmen sped to the scene and investigated. It was during an era of great violence and disorder in many parts of the South and nation.

The investigation revealed that it was "merely small boys throwing pebbles and had no serious racial overtones at all." Parents were consulted. They took care of the disciplinary measures. The incident was not repeated, and, in fact, was never reported to the local press.

Cooperation Behind Story

Behind this story lies a period of several years of cooperative endeavor by the members of the Lenoir County Interracial Committee and the governing authorities of the Kinston community. The committee has functioned since 1952. It is made up of fifteen white leaders and fifteen Negro leaders. The chairmanship rotates between the races every two years.

A few months before the group was formed, students at Adkins High School, which serves Negro students as a senior and junior high school combined, staged a strike for better facilities. This all-day incident called attention to some glaring inequities, the correction of which had been delayed by war, inflation and material shortages. After a full probe by the city board of education, action was promised and the strike was not repeated. It did cause continuing concern among thoughtful leaders of both races, however, since Kinston's 28,000 residents include some 39 per cent Negroes.

A Negro Baptist minister and a Protestant Episcopal clergyman discussed the matter with other ministers. They agreed to call a meeting of the ministers and one or more laymen from each church to consider forming an agency for discussion of such problems and the promotion of solutions equitable to all concerned. The first session drew some fifteen persons of both races. Quarterly meetings were scheduled. It was agreed that there would be no "pressure approaches" made. The first year helped the group get better acquainted and to explore mutual problems. Better schools and ways and means to get them proved to be the common concern of all.

A local hardware dealer served the first two-year term as chairman and was succeeded by a Negro principal. Sessions, running as long as ninety minutes or more, were held each fifth Monday night in a local parish house. As the second year began it was agreed that the group's purposes should be outlined to the general public. A constitution and by-laws was adopted.

The objective cited was "to discuss problems of mutual concern and to seek right and just solutions for same." It was emphasized that the committee would not be a pressure group and this pledge has been kept.

One of the first projects the group assumed was that of backing a bond issue for a Negro recreation building and swimming pool. These facilities were welcomed

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In the photo at left, members of the Kinston, North Carolina, community pose with leaders of the State Industrial Training School for Negro Girls at Dobbs Farm near the city as the annual sale of ceramic handicrafts made by the students at the institution is launched. The girls, who are caught up in delinquency charges, are taught a trade as well as regular academic subjects at the school, which has turned out more than three hundred rehabilitated young people in the past twelve years. Fourth from the left is the superintendent, Mae D. Holmes.

—Photo by George Denmark, Jr.
Kinston Daily Free Press

as a mark of progress by all citizens. Then the committee faced the question of interracial seating at games of the local professional baseball team. In this latter case, a plan was worked out and led to the cooperative use of the facilities without any incidents.

The committee has cooperated with Superintendent Mae D. Holmes of the State Industrial Training School for Negro Girls at Dobbs Farm, a short distance from Kinston. It met the former ambassador to the United States from Ghana, Daniel A. Chapman, at a reception there two years ago. The institution rehabilitates girls caught up in the toils of the law. In the past eleven years the school has served more than 300 young girls from 13 to 18 years of age and has had fewer than a dozen "repeaters." They learn a trade and are sentenced for indeterminate periods of eighteen months or more. There are no bars on the dormitories. The school is very much like any other girls' school. Due to backing of the committee and the citizenry, a new dorm to house twenty-five more girls is now being provided, increasing the capacity to 135.

Kinston, North Carolina, Finds The Way to Achieve Harmonious Race Relations as Its Citizens Meet Together to Discuss Areas Of Tension and Seek Solutions In the Spirit of Understanding

During the height of the sit-in luncheon counter demonstrations in 1958, a special committee worked on the problem in Kinston. There were no sit-in demonstrators, but the committee felt the need for preparedness should any occur. Meetings were held with cafe operators, with proprietors of motels and hotels, and with others. A general understanding was expressed that service to Negro patrons would come about much faster if the sit-in pressure approach were not used.

It is the hope of the committee that when service to both races becomes general that it will begin in a normal sort of way, through presently integrated groups such as the Red Cross and United Community Fund. Some such meetings, including committee sessions by ministerial groups, have been held on an integrated luncheon basis at the leading local hotel in recent months. The committee was able to guide the thinking away from the violent, forced approach.

A typical meeting of the Interracial Committee features a speaker on a program of general interest. He may be a legislator, a minister, a social worker, or one of the members who has attended a recent helpful conference on a regional or national level. There is always a period of discussion of local problems and a time for suggestions as to how to promote solutions.

Human Relations Institute Held

The one major project since 1955 has been the Institute on Human Relations, which runs for two days at the outset of national Brotherhood Week each February.

What has been achieved through all this? We have a better understanding of the world nature of the problems involving racial harmony and progress. Meetings have been offered in an era of violence—and without violence or unfortunate incidents. Interest has come from other cities, and assistance has been given by our members.

In 1959 Kinston, which has some 2,000 registered Negro voters and some 6,800 white voters, elected Mrs. J. J. Hannibal, a Negro, to the City Council. Her tenure began without incident and has continued on a cooperative level by all concerned.

Kinston's answer to racial problems is the observance of law and order in an atmosphere of mutual helpfulness. It seems clear that the solution requires basic understanding and a workable system of communications.

The executive group from the Lenoir County Interracial Committee is shown in this photo at right as it meets to plan the sixth annual Institute on Human Relations, to be held in Kinston, February 19-20. Among the speakers will be Barton Hunter, executive secretary of the department of Christian action and community service of The United Christian Missionary Society of Disciples. Mrs. John J. Rowland, committee chairman, is shown in the photo fourth from the right.

—Photo by George Denmark, Jr. Kinston Daily Free Press

WORLD CALL

After his first year of service, a national executive concludes that

Disciples Place Evangelism First

By DONALD M. SALMON*

A year with The United Christian Missionary Society as an executive secretary is such a small parcel of time from which to draw mature judgment about the effectiveness of one's own work. Especially is this true when the appointment is that of the first executive secretary of the new department of evangelism.

At the outset I was charged with these responsibilities: to add dynamic and depth to evangelism, to create a new literature, to add new staff, to answer correspondence and fulfill requests from ministers and chairmen of local church evangelism committees, and to meet with state committees on evangelism and also with local church committees.

Immediately I became bewildered with the relationships which must be observed within the United Society and with state and city committees. I became frustrated with the avalanche of committee meetings which are an important part of the work. More than a million times I longed for the local pastorate where I had spent more than thirty years of my life. At first, as I looked at my office and desk, with the tough schedule of meetings, deadlines for articles and reports, and travel that took me to the far corners of the United States and brought me home exhausted, I felt that all this was a far cry from answering the evangelistic needs crowding in upon Disciples in this, the opening year of the Decade of Decision.

It took a conversion experience to restore my faith in the values of the impact that can be made through such a national agency as the one in which I serve. It came as a result of sleepless nights, anxious days, and penetrating, heart-searching wrestling with God, sometimes all night, night after night.

And then, this past summer, the light of the power of God broke through to me with the brilliance characteristic of the Son of God. A turning point had been reached. The fullness of the call to this task took on new meaning. Now it is clear what brought it about. However, it took a time of reflection, apart from the routine of the job, to help me understand. I was made to see the rich comradeship of persons at "headquarters," dedicated to Christ and his church, who witness with all of their skill and power in the Master's name.

I have found that not only the president of the United Society, but every office and staff member, has given evangelism first place in his concerns. In conversation, in committee meetings and in planning sessions, this truth comes to the surface. All sense the fact that the church was born as a movement to win persons to become followers of Christ, and through converted persons to transform this world.

I have discovered that the leaders of every agency making up the brotherhood of Disciples of Christ are eager to witness in Christ's name at the "grass roots," no matter the size or location of the church or how much it costs in the expenditure of energy.

Early this past fall an appeal was issued for volunteers for "Project-Evangelism." Ninety-five staff members of the national agencies have responded. These men will give a week of their time to a local church, not to promote a program, not to raise money, not to champion the cause of a single agency, but to identify themselves with minister, congregation and community in an experience of spiritual renewal. Without this spiritual renewal the churches cannot hope to attract and hold some of the seventy to eighty million persons who, now, never darken its doors.

I have discovered state secretaries and state planning committees who are anxious for the encouragement and the tools to help them plan an effective state-wide program of evangelism.

I have sensed again and again the hunger and deep heart-searching by Disciple pastors for encouragement in their ministry, for a more profound understanding of the gospel, for a better understanding of the meaning and nature of the church, and for an assurance that the ministry to which they have dedicated themselves is the only ultimate and adequate answer for our world today.

I have discovered the wariness on the part of ministers and lay persons alike of the quick-and-easy campaigns and crusades for getting "additions" on church rolls. The trend is definitely away from such an approach to evangelism. There is a searching for ways whereby the fullness of the gospel can be communicated to children, to youth and to adults, so that the decision to follow Christ and become a member of his body, the church, has the meaning that rightly belongs to such an adventure.

I have discovered a host of ministers and state leaders who are eager to listen to the clarion call to action. They are ready to launch out in new and finer methods of confronting persons with Christ. They are eager to help carry the almost unbearable load of responsibility heaped upon the extremely limited staff at Indianapolis. Without such, there could be very little hope for the kind of adequate witness Disciples of Christ as a brotherhood must make, evangelistically, during this decade.

This is my personal testimony. Disciples of Christ *care* about evangelism!

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*Dr. Salmon is executive secretary of the department of evangelism of The United Christian Missionary Society.

Problems And Progress In Jamaica

By JEAN WHITMER*

—World Call Photo

In this photo a class meets at Oberlin High School in Jamaica. This school, founded and maintained by Disciples, has an enrollment of 250 young people.

EXOTIC, tropical, verdant, colorful, romantic, beautiful—these are the words which come to my mind after our visit to the Jamaican mission field last summer. All of these adjectives describe that lovely green island of lush palm-covered mountains, blue sky and sea.

But other words burn deep in my memory—poor, ragged, suppressed, drab, crowded, illegitimate, discontented. These are problem words which also describe America's island neighbor. Jamaica is only six hundred miles south of Miami, Florida, but in opportunity and prosperity it lies worlds away from the United States, and the latter group of adjectives subdue and erase much of Jamaica's rare enchantment and beauty.

We rubbed shoulders with those problems on the streets of Kingston, Port Antonio and Montego Bay, and in the tiny mountain huts above the cities.

Problems Bring Poverty

Too many people, too little land, not enough jobs—these problems equal poverty. We saw farmers bringing their produce to town in donkey carts or, more often, we saw them walking, carrying their baskets on their heads. Outside a Kingston supermarket a farmer ran up to our car with a single pineapple for sale. Like those of most Jamaicans, his garments were nearly one-fourth too large, with contrasting but neatly sewed patches.

I shall never forget the neat little widow, an officer in her local Christian Women's Fellowship, who told me that she supported her family on a salary of $7.50 a week working as a housemaid twelve hours a day. Some would say that every city has its poor. This is true, but in America there are only dots of poverty in a rich land; in Jamaica poverty afflicts ninety-eight per cent of the island's one and one-half million people.

Poverty and overcrowding are problems which go hand in hand. In rural areas the homes were poor and seemingly small, but I learned of Jamaica's crowded cities as I listened to the intelligent, well-informed CWF leader discuss the problem.

"Seven or eight persons often must live together in a small apartment," she said. Then she turned to me and added: "By an apartment in your country, you mean a whole flat; here, an apartment is only one room."

Besides poverty and crowded living, Jamaicans must face the problem of inadequate education. Although the British Ministry of Education provides five years of primary education, there is no one to enforce the law. Facilities are very poor, and many teachers are not well qualified. Many of the older people lack education, and church organizations must take this problem into consideration when electing their officers, asking, "Can Mr. A figure well enough to keep the books?" or "Can Miss B write well enough to take the minutes?"

It is generally recognized that the greatest single problem that Jamaica faces is illegitimacy, for seven out of ten children are born out of wedlock. This problem dates back to the days of the British slave trade.

Discontent a Result of Problems

Poverty, overcrowding, ignorance, illegitimacy, prejudice—these are the problems and what is the result? It is another problem, discontent. Although the Jamaicans as a whole are not too vocal in the matter, the desire to be someone and have something is there.

Yet out of the maze and darkness of problems in Jamaica we saw the church of Jesus Christ and the good works of these churches shining out as little lights to glorify God. We saw the thirty-eight churches of Disciples of Christ and we met and had fellowship with many of the 5,000 members. Disciples are at work all over the island, confronting, alleviating and trying to solve the widespread problems.

In the little mountain town of Lawrence Tavern a poor old beggar woman approached us. We gave her a

*Mrs. Charles Whitmer is the wife of the pastor of Central Christian Church, Pueblo, Colorado. She and her husband visited Jamaica in July, 1960, and saw life on the island in the company of Mr. Whitmer's brother, Joseph Whitmer, missionary of The United Christian Missionary Society.

coin, but the missionary said, "Go to the Oberlin church. If you need help, they will give it to you."

We visited Oberlin Christian Church, just up the hill from the main street, and a little farther up the mountain was Oberlin Christian High School. Its light will shine in the lives of 250 young people who otherwise could not attend high school. Oberlin's new cafeteria and classrooms, erected by missionary builder Freeman Redding, are among the finest buildings we saw in Jamaica.

We saw the light of the faith again as we attended the graduation services of Union Theological Seminary on July 8. This cooperative school trains ministers for the Disciple, Presbyterian, Moravian, Methodist and Congregational churches. As the graduates marched in, those representing Disciples of Christ were pointed out to us—Bevis Byfield, Stottrell Lowe, and Mrs. Pearl Hibbert.

Saw Three Workers Ordained

The next Sunday evening we saw these three young people ordained to the ministry during a packed union service held in the Torrington Street Christian Church in Kingston. In their preparation and dedication and in their coming service we saw the light shine. We saw it shine, too, in the excellent message preached by the Jamaican pastor, Cyril Morris.

At the Kingsgate Church in Kingston we attended a fellowship supper for the seventy new members that congregation has received in the past year under an intensive evangelistic program.

In the market place in St. Anne's Bay, five deaconesses of the Caenwood Christian Church left their wares to greet us as they recognized their evangelist, Joe Whitmer. We rejoiced with these Christian women as they told us how twenty-nine persons had united with their little church of fifty-six members in the meeting that had been held there.

One evening we visited an evangelistic service at the Flint River Christian Church far up in the mountains. At the end of a narrow, winding road, the Volkswagen van which belongs to the Jamaican Association of Christian Churches stopped. Several hymns were played over the loud speaker.

Gave Invitation to People

Then the Jamaican pastor, S. S. Goldson, invited the people of the vicinity to come to the evangelistic services at the Flint River church. After walking half a mile down a winding path, we came to Flint River, which had no bridge. We waded the river, knee deep, rocky and with rather a swift current, and on the other side we saw the little cement block church. Its only light was a kerosene lamp, and somehow I found new meaning as we joined in the singing, "Give Me Oil in My Lamp."

And so, from out of the darkness of Jamaican problems, we could see the light of Christ, and through the lives of all the missionaries and Christian nationals, we could hear Christ say, "I am the light of the world; he who follows me will not walk in darkness, but will have the light of life."

THEIR average age is 80. Approximately two-thirds are women. About one-half are "severely limited in their ability to walk." Most suffer from some sort of chronic disease—high blood pressure, arthritis, diabetes. More than half of them "receive their income from public assistance sources." These are the people who live in nursing homes for the aging in our nation. These, in many cases, are our parents, grandparents, relatives or friends.

On the whole, their situation is anything but pleasant. A few, according to a study published by the Senate Sub-Committee on Problems of the Aged and Aging, can afford to live in the best of the commercial nursing homes. There they have "good nursing care, occupational and recreational therapy and medical service." Some land in nursing homes that can only be described as disgraceful—dirty, crowded, understaffed and neglectful in the treatment of patients. The majority find their way into homes that meet minimum standards of safety, nutrition, cleanliness and nursing care.

The great need today, however, that is seldom met in nursing homes is for a program of *restorative services*. One of the significant recent discoveries in geriatrics is that there are very few older people who cannot benefit greatly by a program designed to restore them to normal life. The Senate Sub-Committee's study indicates that "Nationally . . . up to 50 per cent of nursing home patients would not require institutional care following rehabilitation, providing post-nursing-home facilities" were available.

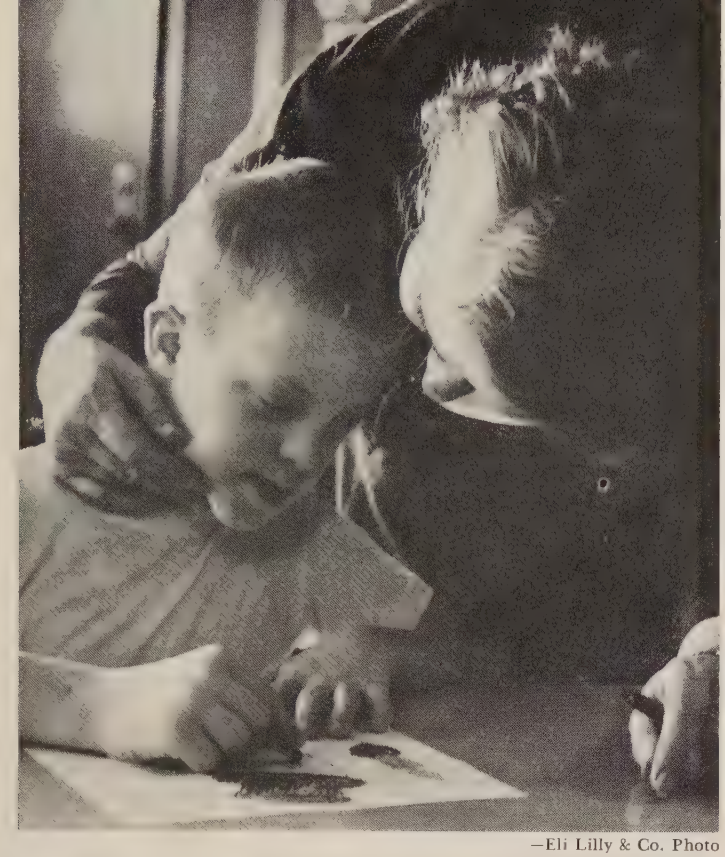
THE 1958-59 report of the Department of Social Welfare of California indicates that "with the application of physical rehabilitation to chronically ill bed patients over 65 years of age . . . a majority can be restored within a year to ambulation and partial or complete self-care."

The Austin, Texas, State Hospital program for rehabilitating patients with senile dementia notes in its 1959 report, "The nursing homes have become increasingly more useful and are often utilized as half-way houses in the rehabilitation of geriatric patients. The overall program gives adequate proof that the elderly patient can respond to a proper treatment in a supervised home to the level of at least a social remission."

Real concern for the aging dictates something more than a bed in some dark corner of an institution where people are sent to die!

The whole problem is of course complicated by the present acute shortage of nursing home beds for the aging. There is now "a shortage of 127,024 beds for those who need nursing care," according to Senator Pat McNamara. The need is especially acute among Negroes and non-white minorities who cannot seem to escape discrimination.

Finally the very rapid increase of persons 75 years of age or older points to an even more critical situation in the days ahead unless steps are immediately taken to meet the problem.



—Eli Lilly & Co. Photo

Danny, a Mongoloid child, learns to draw at a state school.

Woodhaven—Help for the Handicapped

New NBA Home for Children To Meet Ever-growing Need

By J. EDWARD MOSELEY

DISCIPLES of Christ are awakening to the need for an adequate program of care for exceptional children—those who require not only what all children need, but a little bit more. This new sense of responsibility has followed the National Benevolent Association's initiation, in 1957, of plans for the establishment of Woodhaven Christian Home.

It is expected that construction of all necessary buildings for the new home, on a thirty-acre plot near Columbia, Missouri, may be possible by the end of the 1960's Decade of Decision. The completed campus will provide facilities to care for 216 children who are mentally deficient or impaired and/or suffering from multiple handicaps.

A significant cooperative relationship with the University of Missouri will make Woodhaven a reality long before it might otherwise be able to function. The university's interest in this program and facilities, particularly for medical and educational purposes, affords Disciples, through the NBA, with an unprecedented opportunity for service.

The Woodhaven board of directors has determined that the home will operate on a national basis for intake and service. Any exceptional child in need who is educable or trainable will be eligible for admission without regard to race or creed. Applications for more than sixty children have been received.

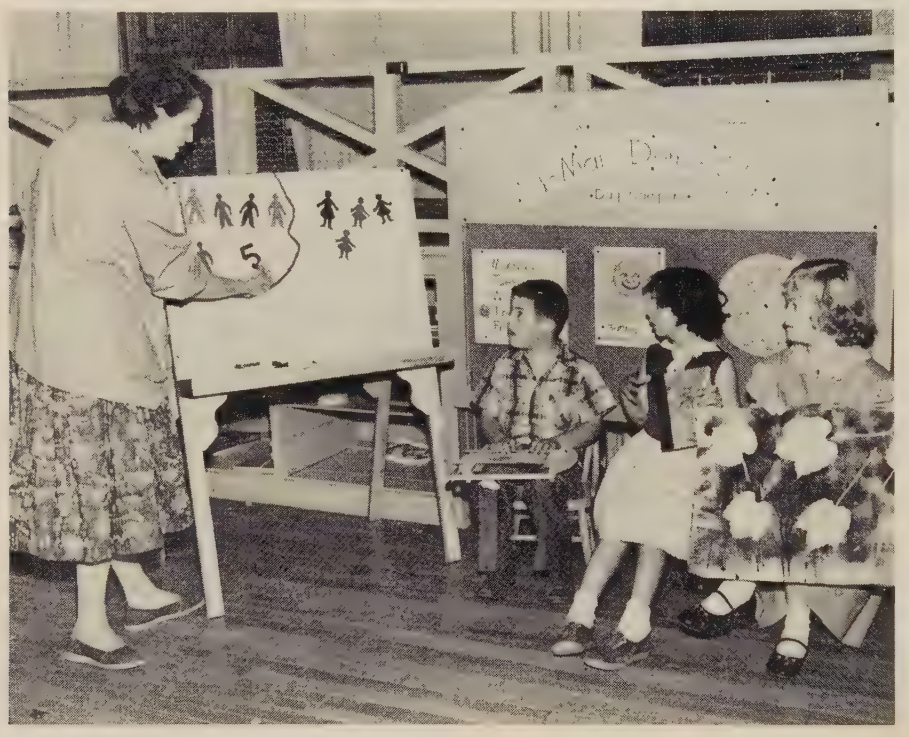
The first buildings to be erected, as soon as funds

The chapel for the Woodhaven Christian Home will dominate the campus of fifteen or so structures to be erected by the end of the 1960's. The chapel will accommodate multiple-handicapped persons, including those confined to a wheel chair or bed. Ramps, wide aisles, and a specially constructed baptistry are planned for all types of impaired patients. The spire of the chapel, with its cross, is expected to be seen in Columbia. The insert at right shows Charles M. Palmer, administrator-elect of the home. He will assume his new duties on June 1. Since 1954 he has been administrator of the St. Louis Christian Home for children.

—NBA Photo

RIGHT—Judge Jefferson Davis Greer, left, is shown receiving a check from the representative of an insurance company which paid his policy in full because of the judge's age. The 97-year-old former judge, resident of the Oklahoma Christian Home in Edmond, made the first unsolicited gift for the Woodhaven Christian Home with his insurance check. The cheerful veteran was ordained to the Christian ministry in 1893 at Fulton, Missouri, after having been a member of the church since 1877. His mother died when he was a year old; his father when he was five. A handicapped daughter, Grace, resides in an adjoining room to his in the Oklahoma Home, a home of the National Benevolent Association of the Christian Churches, of St. Louis.

BELOW—These retarded children are counting the number of boys and girls present in their class. A felt figure is placed on the flannel board for each child. The children count the figures while the teacher places the proper digit on the board. The Woodhaven Home plans a program for such retarded children.

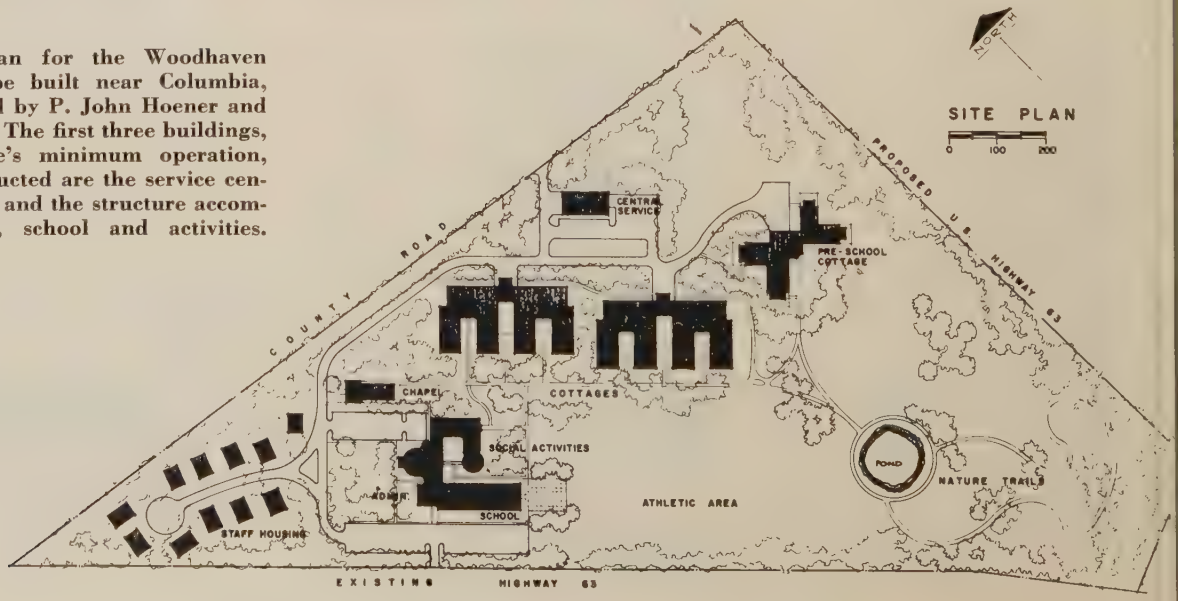


permit, will be the pre-school cottage, service center, and administration structure. A grant of $110,628 from Hill-Burton funds has been allocated to Woodhaven for rehabilitation facilities. The NBA must raise a similar amount within a year before federal funds are really available. Site development should begin next summer. A home for the administrator-elect has been purchased.

Parents of a six-year-old Mongoloid son, now cared for at home, are typical of Woodhaven applicants. Their other children cannot lead normal lives. Cost of private care is prohibitive, and waiting lists at state residential centers are long.

"In a church home," they write, "we believe he would receive more affection and would not be treated like just another statistic. News of Woodhaven has come as an answer to our prayers."

RIGHT—The site plan for the Woodhaven Christian Home, to be built near Columbia, Missouri, was prepared by P. John Hoener and Associates of St. Louis. The first three buildings, needed for the home's minimum operation, which are to be constructed are the service center, pre-school cottage, and the structure accommodating the offices, school and activities.



Into All the World Together—

Seminary Role Vital In "New" Argentina

By MAE YOHO WARD*

On December 29, 1958, President Arturo Frondizi addressed his fellow countrymen in a stern message saying that each Argentine "must bear the consequences of a process which cannot be modified in short order." He was referring to the excesses and extravagances of the Perón regime which had done away with freedom of press and speech and had led the country to the brink of economic ruin.

President Frondizi said there was no magic process by which the country could avoid its own reality. He made the people aware that Argentine responsibility should also spread beyond its own borders and help its sister nations, going through similar situations, to bring about a continent of "human hope where the dream of a fairer, freer and more dignified life for all men shall come true."

During the Perón era the churches had been curtailed in many ways but kept at their tasks. With the Frondizi administration Protestant churches had a new atmosphere in which to preach and work. They knew full well that if the dream of the president was to come true it would have to be done within a Christian context. They knew, too, that if a Christian community has vitality it is because Christian laymen are witnessing and Christian ministers are trained and dedicated.

Has Awareness of Responsibility

The Union Theological Seminary of Buenos Aires, Argentina, has always held sacred its responsibility to train well the young ministers, to offer courses to laymen, and to assist in the production of Christian literature. *Facultad Evangelica de Teologia,* as it is called in Spanish, is an outstanding institution, a worthy representative of similar institutions around the world. Through it the American church has opportunities to assist and cooperate with the younger church in the training of its leadership.

Union Seminary of Buenos Aires is housed in a beautiful building worthy of the task which the seminary does. This has not always been so. Until 1943 a small group of students and a faculty family or two lived in a residence on a side street. During the days of the depression, the student body dropped to fewer than half a dozen and the faculty to three or four. In 1943 the student body, which then numbered approximately 50, with a dozen on the faculty, moved into a beautiful brick building at Camacua 282. Now an additional building has been dedicated, built in the same architectural style, providing space for an enlarged library, a dining room unit and dormitory rooms for women.

The Methodists started the seminary at the turn of the century, Disciples joined in 1917, the Waldensians in 1928, and the Presbyterians, U.S.A., in 1947.

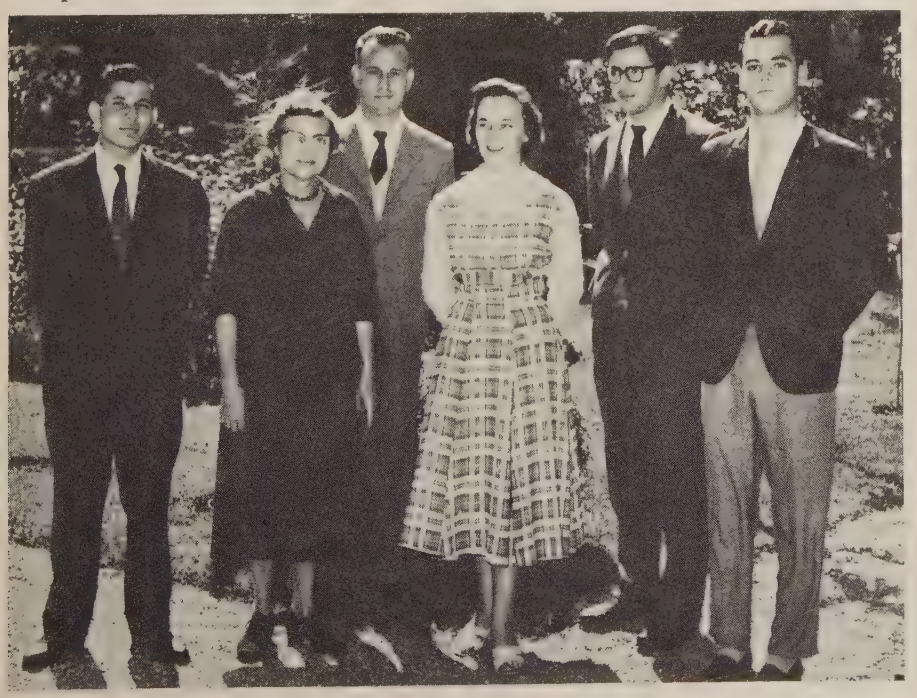
Based on Mutual Confidence

These groups have worked together with unusual harmony because the seminary program has been based not on complete agreement in theological matters nor on any common accepted dogmatic statement but on mutual Christian confidence. The Methodists have continued to put in the largest amount in capital investments and to pay the largest percentage of the budget. This is probably as it should be since the Methodist Church is much larger than the other three communions.

The seminary has agreed to "think and let think." Its philosophy is that of a broad platform of positive Protestant Christianity. Those who administer the institution have at heart the evangelism of the continent. They believe that the years of

*Mrs. Ward is Latin America secretary in the division of world mission of The United Christian Missionary Society.

Mrs. Agnes Fishback Lessley, Disciple missionary, second from left, poses with Disciples who are students at Union Theological Seminary in Buenos Aires.



study are the best time for young church workers to get their training in practical ecumenism. A spirit of unity permeates the seminary.

The school is co-educational, enrolling eighty men and women. In Buenos Aires had grown up the Methodist-Disciple training school for women, started in 1922; and in 1942 it joined the *Facultad Evangelica* when the institution moved into its new building. Co-education has been one of the strong points of the seminary's program and has been achieved with some opposition.

The students have come from the countries of Argentina, Chile, Bolivia, Uruguay, Peru, Paraguay, Brazil and the United States. More than twice as many men as women have enrolled in the institution. The women have gone out largely to be deaconesses and directors of Christian education.

Courses Offered to Laymen

In addition to the regular seminary courses which are carried on, the seminary offers courses for laymen. These are open to anyone with a sixth grade education who is twenty years of age or older.

At the beginning, the faculty was made up almost entirely of missionaries, and today missionaries continue on the faculty staff. This is seen as an excellent witness in our unity in personnel as well as in financial support. Moreover, the seminary is eager for the faculty to be truly ecumenical and makes an effort to include professors from other countries and other cultures. At present, there are professors from Italy, France and Switzerland. These bring to the curriculum the rich Protestant tradition of Europe.

The seminary has seen the need for a good library and has done much to build one of the finest theological libraries in Spanish any place in the world. It includes among its more than 20,000 books a collection of 700 volumes of rare and valuable information concerned with the Spanish Reformation. It has also seen the need of producing materials and has sponsored the translation of many major theological works from English, German and French. It has produced regularly a magazine, *The Evangelical Preacher,* and, more recently, the *Theological Journal.* These have found acceptance in all of Spanish-speaking America and have greatly enriched the thinking and libraries of ministers in all countries.

The seminary has within the past year moved from a missionary director to an Argentine national, José Migues, who earned his doctorate at Union Theological Seminary in New York City. His dissertation was done on the "Writing and Tradition of Contemporary Catholic Theology." Under the direction of Dr. Migues there is every expectation that the seminary will continue the preparation of a pastoral ministry and of all types of Christian workers who are needed and requested by the congregations of South America.

Respected by Community

The seminary is held in genuine respect by the Christian community, and it will continue to provide a theological, evangelical culture relevant for the Latin American scene.

Disciples of Christ have three representatives on the faculty at the present time, Mrs. Agnes Fishback Lessley, dean of women, and Dr. and Mrs. William David.

Believing as they do that the preparation of the ministry holds top priority in the responsibility of mission boards and meets one of the greatest needs of the younger church, Disciples of Christ are thankful that God's blessing has been on this institution. We look forward to its many years of service in this important task.

Theological Education for Younger Churches

THE greatest need in meeting the challenge of our revolutionary time is leadership. In a Christian context that need can be met only by an adequately trained ministry for the church. This means a provision of a theological education on a level that will produce church leaders comparable with those being produced in colleges and graduate schools in the secular arts.

Mission boards have been so involved in meeting the tragic needs of masses of people that they have done a better job in social service, healing and mass education than they have done in the higher training of their ministry. This situation must be changed, for in the emerging churches of the younger nations a ministry that cannot stand intellectually on a level with the best trained men of the country soon loses all respect.

Theological education is expensive. The best way to meet the need of ministerial training is to do it cooperatively through union theological seminaries. Significant progress has been made in the development of union seminaries through the years, and the best seminaries are those provided through cooperative effort. The United Christian Missionary Society, through its division of world mission, cooperates in ten union theological seminaries across the world. These institutions in our judgment provide the best theological education that can be secured on the mission fields.

Recently a new opportunity has been given to Protestantism in facing its responsibilities in theological education. The Sealantic Fund of the Rockefeller Foundation and eight interested communions (of which Disciples are one) are providing a fund of four million dollars for theological education in the lands of the younger churches. This is administered as an ecumenical fund by a group of recognized leaders in fields of administration and theological education. It is a vital ecumenical thrust.

—VIRGIL A. SLY

Executive Chairman, Division of World Mission
The United Christian Missionary Society

Your Church—

Planning a Program For a Year's Work

By KARL H. CROEL*

WHAT do you really want to happen in your church? Perhaps your answer, briefly stated, might be something like this: We want to find out what God wants us to do. We want to experience, in concrete situations, a demonstration of the power of God as we try to do what he has required of us.

This meeting with God and learning what his will really is must occur if anything else of value is to happen in your church.

In all probability, whatever has happened in your church in the past has happened because someone or some group wanted something to happen and they made some plans. But were the plans carried out in accordance with the major objective? Did the planners carry out the theme? Were the various group plans coordinated into a unity of plan and purpose to undergird that which the church really wanted to happen?

Failure to accomplish this is one of the most frequent pitfalls of church program planning. The inevitable result is "meetingitis" which, in church medical terms, is an illness caused by too many meetings where nothing happens. The low morale of many churches can be traced to this factor. Such pitfalls can be avoided through effective planning.

Decide What Should Happen

The first major step in planning a year's program is to decide what really should happen in the church. This should be largely the work of the pastor's cabinet or a similar representative group. Once they have agreed on a major objective and written a statement of that objective, the second major step is that of arranging for a planning conference. This is also best done by the cabinet.

Great care must be given in determining the time and place of such a conference. Important factors are those which affect attendance, such as distance to travel, length of time, and cost. Some prefer to hold the conference in the local church; others prefer a summer camp. The decision should be based on the advantages for the largest number of people expected to attend. An expression of preference from the members is a safeguard against poor attendance.

The length of time for the conference may vary also. It may be planned for a week end or a series of evenings. One church used a total of thirteen evenings during a month for their planning sessions. These were dinner meetings held in the church. This plan was the result of an opinion poll and the attendance was excellent.

Each functional department and auxiliary group met three times. General meetings of all departments and groups were held three evenings out of the thirteen. This plan worked in one church. However, you must plan what is best for your situation.

It is very important for each functional department and auxiliary group in the church to take part in the program planning conference. This is essential so that the overall plans adopted may serve the whole church.

We must also remember that we are involved in plans and with a personnel beyond the local church. We are a part of the brotherhood of Disciples of Christ and it, too, has plans and a purpose. Whether we are planning as a national unit, a state, or as a local church, it is important that each group relates its work and concern to that of the others.

It is well to turn to your state office for a guest leader or consultant. He will help you relate your work to the state and national program planning.

The rest of the key leaders can usually be found within the local church. The chairmen of the functional departments may not be experts in administration, but they, with the pastor, are likely to have the best understanding of the local situation.

The lack of good resource materials or failure to use them can seriously limit effective planning. It is necessary, therefore, that you know what to select and where to obtain it. This is the responsibility of the pastor and his cabinet.

Can Get Guidance

If their knowledge of the materials is limited, they should ask for guidance from either the state or national office. The new *Fact Book,* published by The United Christian Missionary Society, lists the personnel and responsibilities of divisions and departments of the national office and should prove most helpful. If your church does not have a copy, you may secure one by writing to the department of resources and interpretation, The United Christian Missionary Society, 222 South Downey Avenue, Indianapolis 7, Indiana.

The most basic and comprehensive resource materials available for program planning are the Church Program Planning Manuals.[1] These may be purchased individually or in a boxed kit. The kit contains a planning manual for each of the functional departments plus the basic manual, *A Functional Church Organization,* by Willard M. Wickizer.

The most recent publication is the Decade of Decision Planning Kit which has been made available to all churches by the Council of Agencies and distributed

*Mr. Croel is executive director of local church life, The United Christian Missionary Society, Indianapolis, Indiana.

(1) Available from Christian Board of Publication, Beaumont and Pine Blvd., Box 179, St. Louis 66, Missouri.

(one copy to each church) by the state and/or area organizations.[2]

Other valuable materials include the Church Program Planning Guide,[2] published yearly by the National Church Program Coordinating Council of the Disciples of Christ, one copy of which is mailed gratis to the local church; the See-At-A-Glance Program Planning Calendar;[1] and The Effective Church Audio-Visual Series.[1] The latter is a set of nine filmstrips, nine records, and eighteen guides with scripts interpreting the effective operation of the functional departments.

May Discuss Questions

One of the best working principles for a program planning conference might be called the "What, Why, Who, When, and How" approach. Each department and group is assigned the following questions for discussion and building of their program.

What do you think needs to be done in your area of the local church life next year?

Why do you think it needs to be done?

Who, specifically, should do it?

When should it be done?

How much will it cost and what resources will be needed?

Minutes should be kept by each group during its planning sessions and a copy given to the pastor's cabinet.

Number of Sessions Will Vary

It should be recognized that the number of sessions required to complete the assignment will vary with each group. The necessary precaution is not to rush it. Effective planning requires time. Short cuts in planning are usually costly.

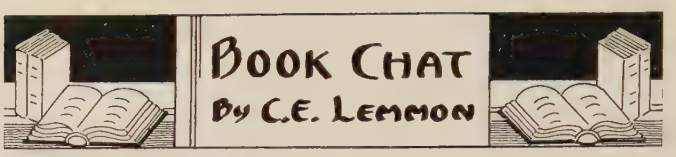
The final and perhaps most crucial step in planning is the evaluation, analysis and coordination of the reports. This is the task of the pastor's cabinet or a similar representative group. It is their task to pull together a unified and comprehensive program through which the church may effectively work towards its major objective. Once this is accomplished, the finished program should be presented to the board and congregation for approval.

Program Should Be Published

The approved program should then be publicized through articles in the church's newsletter and through the publication of the church's own program manual. This need not be an expensive publication. The department of church development, 222 South Downey Avenue, Indianapolis 7, Indiana, will be happy to send a sample copy of the latter upon request. Such a manual will be a stimulating reminder to the members that *this is what we want to happen in our church next year!*

And we believe it will happen because in our "meeting together," in the sharing of our concerns, we have come to know more fully what the will of God is for us. Such an experience is more than knowledge—it is also the power of God.

(1) Available from Christian Board of Publication.
(2) Additional copies may be purchased from Christian Board.



THE best place to discover the message and mission of the church, according to William Baird, professor of New Testament at The College of the Bible, Lexington, Kentucky, is in the New Testament. The best material in the New Testament for that purpose is in the writings of the Apostle Paul, the first interpreter of the Christian mission. The best sources are the seven books of which Paul was the undisputed author. The attitude to be taken toward this material should be historical, with the reader trying to get the background and reasons for the apostle's interpretation. This Dr. Baird endeavors to do in his book, *Paul's Message and Mission.*

The mission of the church, according to Paul, was both to Jew and Greek. The imperative behind the message was the contention that the message was the genuine word of God centered in Jesus Christ, and that it was to be apprehended and propagated by faith. Dr. Baird contends that Paul had no set formula of doctrines, no exact pattern for the church, and no static mould into which the Christian faith should be confined. Paul's was a dynamic message, subjective rather than objective, a message of freedom rather than of conformity. It is too bad the church could not have maintained this concept which Dr. Baird sets forth so cogently.

JOHN Dillenberger in his *Protestant Thought and Natural Science* traces the 500-year-old debate, beginning with the Protestant Reformation, on the relationship between science and religion. The work is scholarly and yet so vividly written that anyone having a general knowledge of scientific or theological terms will find it absorbingly interesting. While the debate has been constant, there have been three periods of climax in the discussion—the Copernican revolution, the Darwinian evolution, and the thrust of physical science for which Einstein laid the foundation. The author points out that these scientific thrusts cannot be evaluated only as a conflict between science and religion, for often they engendered a conflict within the field of science as well as within the field of religion.

Dr. Dillenberger has two chapters, one on the present scientific revolution and another on the theological revolution, and suggests that the present discussions are as vital as at any time in the history of Protestantism. He leans heavily on Barth, Tillich and Bultmann as being leaders in the revolution in theology, but as one thinks of these three—Barth stressing biblical revelation, Tillich not much interested in the Bible but premising his arguments on the tensions of modern culture, and Bultmann demythologizing Christianity—present-day theological discourse seems more like confusion than revolution.

THE book, *The Choice Is Always Ours,* is an anthology of material on "The Religious Way of Life" with selections from religious, psychological, poetic, and biographical sources. It is edited by Dorothy Phillips, Elizabeth Howes and Lucille Nixon. It is an enlargement of a work first published more than a

(*Continued on page* 40)

Christians should take more time to consider the

Morality of Family Spending

By LESLIE R. SMITH*

MANY families think they have no moral responsibility in the spending of their income. Others feel that the careful way in which they plan for and give ten per cent to religious and philanthropic ends completely satisfies all such obligation. Most families would look nonplused if told that Christian stewardship means moral responsibility for spending money, every dollar—one hundred per cent of the family income!

It is not enough to stop with bringing a tithe of first fruits into the storehouse for "the *earth* is the Lord's and the *fullness* thereof," and what portion of this falls to the lot of any family is a sacred trust from God. It is as essential to follow His guidance in the amount spent on tobacco, liquor or an automobile, on food and shelter, and on savings as it is to distribute wisely a tithe.

It is often argued that too much time is spent by the average family thinking about money and material things. May I suggest that not enough time is spent on this phase of family life? The making of money and deciding what to do with it should consume most of our waking hours, for here lies a test of the real depth of our religious experience.

How Can We Be Content?

How can God possibly be pleased, or how can we be content even though we give ten per cent to worthy causes, if we spend the other ninety per cent without careful thought? Every item which can be included in any family budget has widespread and deeply involved spiritual implications.

If a man is spending for and indulging in too much food and drink, then he is disobeying the fundamental, divine law of temperance. If he denies his family sufficient time and money for re-creating recreation and so makes impossible the alternating of work with play, thus hampering their physical well-being, then he does not respect the New Testament teaching that the body is a temple, or the Old Testament admonition that "for everything there is a season"—a time to work and a time to play.

If he refuses to lay away something for a rainy day and trains his family to eat, drink and be merry lest tomorrow they die, then their plight will be as pitiable as that of the shortsighted, foolish blunderer of Christ's parable. If parents bring so many children into the world that their economic status cannot give them the privileges of culture and the necessity of education which their future requires, then those parents thwart the desire of the Father that "not one of these little ones should perish," or be frustrated, or limited.

All philanthropy, all eating, all drinking, all recreation, all thrift, even planned parenthood, tie into the Christian conception of family spending.

Then what should we do? Perhaps we should note that order never comes out of chaos without an ordering mind and plan. So let us build such a plan. Certainly the husband and wife, and later, when they are old enough, the children also, should sit down to plan a family budget.

Begin the session with a devotional period which includes such scriptures as the parable of the talents (*Matthew* 25:15), or other passages which bring spiritual instruction and guidance. Such passages are *Genesis* 28:22, *Deuteronomy* 16:17, *I Chronicles* 29:14, *Luke* 12:48, *Acts* 20:35, *Romans* 14:12, *I Corinthians* 4:1-2, *I Timothy,* 6:20, and *I Peter* 4:10.

List General Items

On a piece of paper put the total expected income and list the various general items that will require a portion of this amount. Then opposite these write down what, in your opinions, is a just figure, but only after you have talked through with each other and with God what is Christian in this instance. Then add all these items and make such adjustments as are necessary so that the total will not exceed the expected income.

Perhaps humility in this procedure should be stressed so that, allowing for human error in interpreting God's will, a large miscellaneous item will be preserved for the unexpected overexpenditures which are so likely to occur.

Or, as an alternate plan, have a devotional time when the subject of the family budget will be discussed with an emphasis upon spending only what each feels God would have him spend. Then keep a careful account for one month and use this as the basis for drawing up a more permanent budget.

Above all, bear in mind that the day will come when to each will be directed the telling command, "Turn in an account of your stewardship." (*Luke* 16:2) God grant that after we have presented our accounting, we may each receive the assurance, "Well done, good and faithful servant." (*Matthew* 25:21)

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*Dr. Smith is the minister of Central Christian Church, Lexington, Kentucky.

—Black Star Photo

Above—American farmers know how to get the most food out of their land, and American people use modern methods of food processing. The problem of the United States is how best to share its abundance. United Nations asks churches and farm organizations to join in its "Freedom from Hunger" campaign by sharing farm specialists, tools, seed, and farm animals with the underdeveloped nations.

FOOD

Below—Refugees in Korea line up for rations of hot cornmeal mush given by Church World Service.

—Church World Service Photo

Below—Ja
made fro

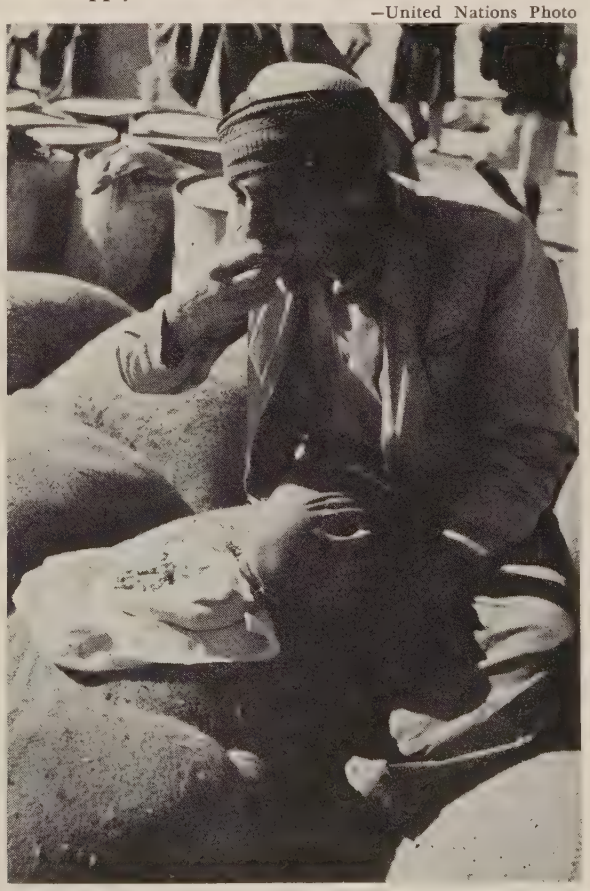
—United Nations Photo

Above—A farm family from a small village near Rangoon, Burma, harvests meager crops by hand. Asians know very little about modern food preservation.

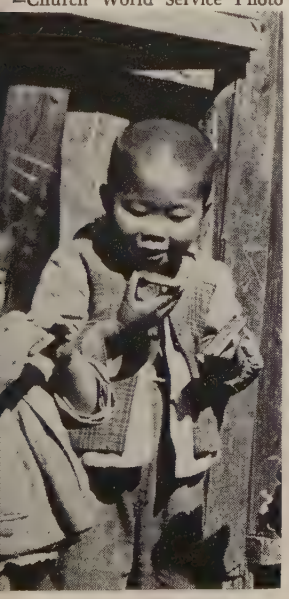
E need for food is the number one problem of more
n half of the world's people. Churches and councils
rches, governments and the United Nations are work-
n this problem of acute human need. Christian
hes (Disciples of Christ) have an opportunity to help
ar as they observe their annual

Week of Compassion, February 19-26

Below—A Palestine refugee in Gaza takes his meal on a supply dock where UN relief food is unloaded.
—United Nations Photo



e children enjoy biscuits lus flour from the U. S.
—Church World Service Photo



Below—A Haitian boy drinks milk that has been sent from churches in America.
—Photo by Lloyd Shirer

—RNS Photo

Two migrant farm workers describe their life and work to Mrs. Monica Owen (left), of the Migrant Ministry staff of the National Council of Churches, and Mrs. Theodore O. Wedel of Washington, D. C., former president of United Church Women.

Case of the Mexican Migrant

By MONICA B. OWEN*

LOOK behind the statistics at a child behind in school, in poor health, housed in a coop, whose father works for 131 days a year for 50 cents an hour. That child hasn't much of a chance to develop his talents, to be fully useful to himself or to his country. This is the ugliest kind of human waste." These words of Secretary of Labor James P. Mitchell remind us again of the many and continuing problems of migratory agricultural workers.

Each year as harvest time comes around, in every state we hear of the need for their labor, of the hardships of their lives and of the concern of many people for their welfare. Work at a decent wage is hard to find, and families must travel long distances to make a living.

YET in recent years the lives of these workers have become even more difficult because thousands of men are brought into this country to pick cotton or fruits and vegetables. Without their families they come from Mexico and are known as Nationals or Braceros. When they step across the border, jobs under contract are ready for them. There are too many workers and too little work, and so American migrants must travel far and wide looking for other harvests.

Mrs. Rosario found this out when, with her seven children, she returned to her home state to find work after the harvest in far-off Michigan was over. She said with a shrug of despair, "We had been promised work in lettuce but when we got there—no jobs. The Mexicans had them all."

Why should there be a Mexican Agricultural Worker Importation Program when American migrant families so often earn less than a living wage and are so often out of work?

IT all began as an emergency measure during World War II when millions of Americans were in the service and manpower was badly needed. In the beginning, 84,000 foreign workers were brought in. In 1951, Public Law 78 was passed and the Mexican National Program was begun. By 1957, these men were employed in twenty-seven states and in 1959, years after the end of the war, 438,000 Braceros were brought into the United States.

Most of them were employed in Texas, California, Arizona, Arkansas and New Mexico, though thousands worked in the fields and orchards of Colorado, Montana, Nebraska and Michigan. In fact, so many are still coming into the United States each year that the money they take back represents the third largest source of income in the whole economy of Mexico.

The situation is not as simple as it may seem. These men have come here because they are heads of families who are poor and cannot make a living at home. On their return they usually take with them about $275, which provides a better standard of living than they have known before. They need the money and they need it desperately.

One Bracero whom the Migrant Ministry has been helping had come to this country to earn enough to pay off a large medical bill. He worked seven days a week and never went to town for fear he would be tempted to spend some of his wages. When he sent $20 to his wife he asked that she send half the money to the doctor, pay for two weeks' food with a part of the other half and try to save enough to buy a pair of shoes for the oldest boy.

"Do what you can," he wrote. "I know you will do your best with this little. But this is our life for now and we must be thankful to God for this work I have and that the people here are kind. I leave you in God's care."

ALTHOUGH the agreement between the United States and Mexico provides many more standards and protections for the Braceros than American migrants have, some of these men are cruelly exploited. Many pay a bribe in Mexico just to be included in the quota of those who can enter this country under contract.

Then, as with all migrant workers, bad weather, low wages and poor crops cut into their income. Two men interviewed by the Migrant Ministry staff were returning with $15 each after a season's work. They wanted to buy toys for their children but could not as they knew that every cent would be needed for food at home.

These people are poor because their land is dry and often non-productive. In the states in Mexico from which they come there are not enough jobs to go around. Here they find new hope, a new outlook and a better way of life for the family. In one impoverished area almost one-half of all heads of families hope to work in the United States every year.

IF all of this is so, why do we believe that the importation of Mexican Braceros should be gradually discontinued? It is because we all know that one evil cannot be cured by replacing it with another.

First of all, it has been proved that this program lowers the wages of all migrant laborers. Studies show that the

(*Continued on page* 42)

*Mrs. Owen is on the Migrant Ministry staff of the National Council of Churches' Division of Home Missions.

Pascual Chan's Witness

Chinese Protestant in Philippines Leaves Mark

By JAMES EWALT*

IN Vigan, the Philippines, there are no more than 400 Chinese in a population of over 30,000. Filipinos are often prejudiced against them, possibly because they are regarded as better traders and certainly more successful. The Chinese stick together, as do most minority groups; and especially with the Chinese there is a great deal of family solidarity. In fact, most of the businesses are family affairs.

One Chinese man who stands out in our memory is Pascual Chan Po. He is one of the comparatively few Chinese Protestants in the Philippines.

Pascual Chan does not speak English, so I learned his story from Filipinos and missionary friends. The story begins with a Lutheran mission group, which originally worked in China until it was forced to leave by the Chinese Communists. This group decided to continue its ministry to the Chinese wherever they were, and thus representatives came to the Philippines. Because of the clannishness of the Chinese and the prejudice against them, it is not yet possible to draw them into the established Filipino Protestant groups. It is necessary to establish Chinese Protestant churches.

Pascual Chan first heard of Protestantism several years ago through a relative who had become a Protestant. Then he met one of the Lutheran missionaries and he became completely beguiled by the story of Jesus. He read his Chinese Bible and after a great deal of thought decided that he must become a Protestant Christian. It was not an easy decision to make; it meant taking a stand in a community which is ninety-nine per cent Catholic, and it meant breaking with the traditional beliefs of his own people.

ONE of his first actions was to rename his hardware business. It became the "New Born Hardware Company." He also set about telling the good news to other Chinese, especially to members of his own family. It was not long before other members of his family became Christians, too.

It was only a short time after his conversion that he began to feel the effects of his action both in his daily life and in his business. The Catholic people in the community decided to boycott the business of the "new born" Christian. Pascual's business dwindled to tiny proportions, but he continued about his daily tasks cheerfully and with faith in the future.

He attempted to operate his business on Christian principles by dealing fairly with his customers. He tried to sell good quality merchandise at a fair price to all, expecting only a modest profit on his investment. This was revolutionary, since most businesses charge whatever the traffic will bear. No prices are set on anything; everything is bargained for. All of Pascual Chan's merchandise has the price marked on it, and there is no bargaining.

THE boycott did not last very long because Pascual Chan's prices were generally lower and his merchandise was of better quality. He became noted for his honesty and his cheerful Christian spirit, and after the boycott his business actually prospered as never before.

Pascual continued to be a dedicated churchman, and through his efforts and those of a few other Christian Chinese the Chinese Protestant group grew large enough and strong enough to build a little church. Pascual gave the small plot of land behind his store, and a beautiful little chapel was built. It is one of the most unique and attractive churches I have seen. Just before we left Vigan, the church called its first full-time minister; and even though it has only about thirty-five members, it is vital and alive and full of the love of God.

This was my first experience in seeing a group of new Christians living their lives as they believe God wants them to. I have often wondered whether I would be strong enough to break with tradition, as Pascual Chan did, and take a chance on losing my livelihood in order to follow my religious convictions. I will always remember the happiness and goodness in his face as he goes about his business witnessing to the Lord.

*Mr. and Mrs. Ewalt recently gave a period of service to the church in the Philippines on behalf of The United Christian Missionary Society.

A stream running through the heart of Manila, the Philippines, is lined with warehouses and stores of Chinese merchants. One sign of a Chinese importer is seen clearly in the background in this photo. Chinese are prosperous in the Philippines, and because of this fact and their desire to hold together in clan groups, there is much misunderstanding concerning them. The author of this article tells of one Chinese merchant who found a new basis for his life through Christianity.

—Photo by H. Armstrong Roberts

Classroom and Campus

edited by H. L. Smith

Twenty-one Seniors Honored At Atlantic Christian College

TWENTY-ONE seniors at Atlantic Christian College in Wilson, N. C., have been named to *Who's Who Among Students in American Universities and Colleges.* Excellence in academics, participation in college activities, and general high standards in all areas lead to the singular honor. This year's selection of twenty-one represents ten per cent of the class of 1961.

Visiting Professor for Bethany College

William Arthur, senior lecturer at the University of Glasgow, will become visiting professor of mathematics at Bethany (W. Va.) College in the early part of 1961.

Mr. Arthur has taught at the University for forty years, serving in many notable associations. He is an eminent church leader, a former president of the Annual Conference of British Churches of Christ (Disciples), and at present serves as chairman of their board of church extension. He is a senior elder of the Coplaw Church of Christ of Glasgow.

James W. Carty, Jr., professor of journalism and director of publicity at Bethany, has contributed a chapter to a new book, *The Upper Room Disciplines,* which has just come from the press. The chapter deals with the problems of individual and group communications as related to "Building for Peace."

A devotional book for ministers, theological students and other church workers, it is a compilation from a number of outstanding educators and authors and was published by the Upper Room of the Methodist Board, Nashville.

Scholarship Banquets Held at Chapman College

Two centennial Founders' Day scholarship banquets will be held for Chapman College, Orange, Calif., this year. One will be in the First Christian Church, Woodland, Karl Irvin, Jr., minister, on Feb. 24; the second, on March 3, at the Disneyland Hotel.

Funds are being assembled for the new library building, which is a special project of the centennial year. It is planned to begin construction of the $700,000 building in the latter part of 1961.

The Artist Lecture Series for the year 1960-61 will have more than 1,000 present on each occasion. Carl Sandburg, poet, novelist and Lincoln biographer, will give the first lecture on Jan. 24.

Hesperian College, the ancestor of Chapman, opened its doors in Woodland, Calif., on March 4, 1861, the day Abraham Lincoln was inaugurated president. It is especially fitting that Carl Sandburg be a lecturer during this centennial year.

Other lecturers will include Harry Golden, Margaret Webster, Alexander Kerensky and Ray Bradbury.

Fellowship of Musicians for College of the Bible

Arthur N. Wake, professor of music, and Mrs. William K. Sturgess, a student in The College of the Bible, Lexington, Ky., have been named to an 11-member committee formed to develop plans for a fellowship of musicians of the Christian Churches (Disciples of Christ).

It is proposed to project summer national workshops, area music workshops and an annual meeting.

Paul E. Knox, choirmaster of Central Christian Church, Lexington, is also a member of the strategy committee. Mrs. Sturgess is an intern in the music department of Central Church.

A regional meeting for professors of pastoral care will convene at the seminary on Feb. 17-18. Special resource person for the assembly is Granger Westberg of the Federated Faculty, University of Chicago. The program, designed to help improve the teaching of pastoral care, is sponsored by the American Association of Theological Schools and underwritten by the Lilly Endowment Funds.

Culver-Stockton Has 60,000 Volumes

The library at Culver-Stockton College, Canton, Mo., has passed the 60,000 mark in volumes catalogued for circulation. Recent gifts include 32 albums of classical music from Miss Avonelle Venable, books from Merwyn Williamson, Dwight Stewart, Ralph J. Hopkins, and Mrs. C. A. Moorman. Magazines have been donated by T. L. Pittenger, Miss Olga Bays, and Mrs. Altha Coleman.

Patricia Smith, a high school senior of Kirkwood, Mo., has been judged the top money winner in the competitive honor scholarship program, and has been awarded a $1,400 scholarship over a two-year period.

Two were chosen to receive the second place awards of $700. They were Miss Ledie Ann Johnston, Hannibal, Mo., and Boyd L. Wright, Whiting, Ind. There were also 14 winners of $300 scholarships.

In order to participate in the competition, the applicants are required to rank in the upper fourth of their class, or to have a cumulative *B* average. Applicants then submitted high school transcripts and an essay entitled "The Role of a College Graduate in Society."

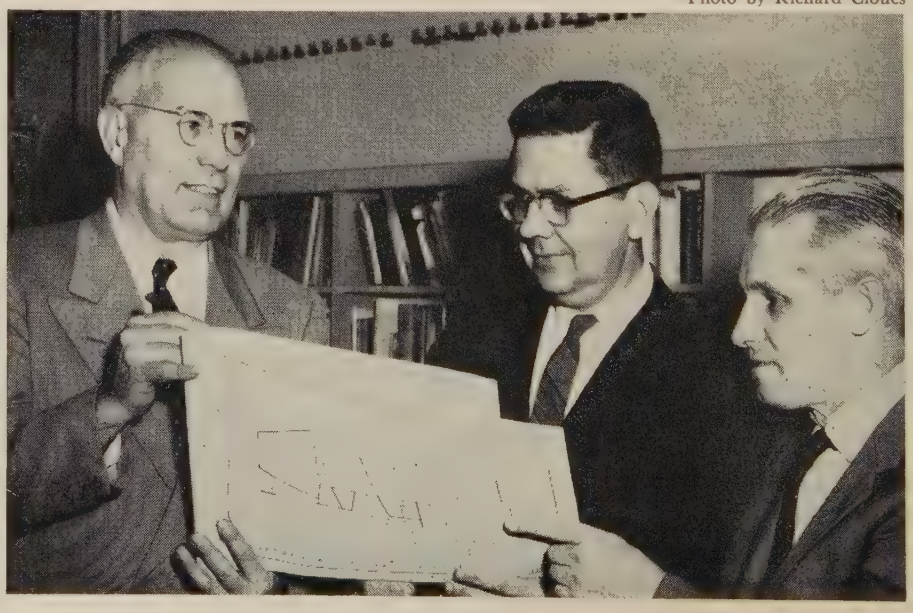
Architect Selected for New Christian Theological Seminary

Announcement has been made by Christian Theological Seminary in Indianapolis that Edward Larrabee Barnes, New York City, has been selected as architect to de-

Bethany College Plans for Science Building

Three department heads at Bethany College, Bethany, W. Va., inspect the design for the projected new science building, made possible by a $250,000 gift conditional on the college raising a like amount for the $500,000 structure. Looking at the plans are J. S. V. Allen, John D. Draper and Bradford Tye, heads of the departments of physics, chemistry and mathematics. Classrooms, laboratories and offices for these departments will be housed in the new science building. Groundbreaking is expected to take place within the current 1960-61 academic year.

—Photo by Richard Cloues



sign the new seminary buildings. They are to be constructed on a 30-acre site near the Butler University campus, the present location of the seminary. The total cost of the new campus is estimated at approximately $5,000,000. It will include classrooms, offices, cafeterias, bookstore, chapel, auditorium, residence halls for single students, and apartments for married students. It will be designed to preserve the natural beauty of the site.

Mr. Barnes has his Bachelor of Science and Bachelor of Arts degrees from Harvard University, has had wide experience in the designing of many notable buildings over the country and abroad, and received the 1959 Yale Medal for Distinction in the Arts, and the 1960 Medal Award from the Architectural League of New York.

Handel's Messiah Presented At Hiram College

The Hiram College Union, under the direction of Francis W. Proctor, head of the music department at Hiram (Ohio) College, presented Handel's *Messiah* in Hayden Auditorium on the evening of Dec. 11. The 100-voice choral group includes students, faculty members, and singers from the surrounding community.

Two science professors have been selected to participate in the Visiting Scientist Program of the Ohio Academy of Science.

Edward B. Rosser, professor of chemistry and chairman of the Science Department, will visit Glenwood High School in Canton and South High in Akron. Dwight H. Berg, biology professor, will visit Deming High, New Lyme, and Calvert High in Tiffin. Visits to other high schools will be made later.

Under the program, which is made possible by a grant from the National Science Foundation, Washington, D. C., the services of professional scientists are made available to Ohio high schools at no cost. Visiting scientists spend a maximum of three days in a school community.

Lynchburg College Receives New Scholarship

Lynchburg (Va.) College has received a $15,000 endowment for a memorial scholarship from the Morton Manufacturing Corporation of Lynchburg, as a memorial to Lawrence Butts Whitehouse, who died in an airlines crash in October, 1959, near Charlottesville. Prior to his death, Mr. Whitehouse was vice-president of the company.

The scholarship is given to assist needy and deserving young people of the community in securing higher education, and in particular, those connected with families of employees of the Morton Company.

HIGHER EDUCATION DAY TO BE OBSERVED BY THE CHURCHES ON APRIL 16

This is National Christian College Day for Most Protestant Churches

Christian College Students Hear Eldon Drennan

—Ghio's Studio Photo

Eldon Drennan, the associate minister of First Christian Church, Columbia, Missouri, addresses a special student assembly at Christian College (Columbia), a junior college for women. In addition to his ministerial duties, Mr. Drennan is a part-time member of the staff of the Disciple college, teaching classes in philosophy.

E. M. Eldridge Goes to Jarvis Christian College

E. M. Eldridge assumed the position on Jan. 1 as director of development at Jarvis Christian College, Hawkins, Tex. During the past thirteen years he served in a similar position at Northwest Christian College, Eugene, Ore.

Mr. Eldridge is an ordained minister and received his college education at Chapman College. Before his affiliation with Northwest Christian, he spent a number of years in the field of business. Mrs. Eldridge is a graduate of the University of California, has taught home economics in high school and college, and has experience in institutional management.

Band News from Phillips University

The recent annual concert of the 70-piece University Symphonic Band was dedicated to Eugene S. Briggs, who is retiring from Phillips University, Enid, Okla., on Feb. 1, 1961, after 23 years of service as president.

An engraved plaque honoring Dr. Briggs was presented by Meredith Williams, senior student, Ottawa, Kans., president of the band. Professor Gerald Hemphill, Phillips School of Music, is conductor of the band.

Professor Francis Gilmore of the History Department, and five students joined with approximately 35 other students from Disciple colleges in attending the United Nations Seminar in early December. In addition to the seminar program, the students toured the United Nations Building, had lunch in the Interchurch Center of the National Council of Churches of Christ, and heard addresses by Key leaders.

Guest Lecturers for Texas Christian University

Leaders in the Methodist, Baptist and Christian Churches were guest lecturers during the annual Ministers' Week on the campus of Texas Christian University, Fort Worth, Jan. 16-19.

Ernest C. Colwell, president of Southern California School of Theology at Claremont, delivered the three Oreon E. Scott Lectures during the event. A leading Methodist educator, Dr. Colwell is a former president of the University of Chicago and vice-president of Emory University.

The Wells Lectures will be presented by Dr. Carlyle Marney, minister of the Myers Park Baptist Church, Charlotte, N. C., and former pastor of the First Baptist Church in Austin.

The McFadin Lectures, third of the series given during the week, were delivered by Jack Suggs, professor of New Testament in TCU's Brite College of the Bible. Dr. Suggs served as minister of Christian Churches in Wendell, N. C., Gladewater and Austin before assuming the professorship at TCU.

A Day to Remember

By EVA JEAN WRATHER

IT was no ordinary Sunday in County Armagh in Ireland. Sometimes, as Alexander sat on the hard benches of the little parish churches in which his father, Thomas Campbell, preached, he would find it hard to keep his mind on the long sermons.

But today was different. The air within his father's little church was charged with excitement, and Alex could see some of the men of the congregation exchange anxious glances. Then suddenly, the door was flung open and a frightened peasant rushed in crying, "The Welsh horse are coming!"

Almost immediately a mounted troop of soldiers dashed up and surrounded the house. Their captain dismounted, marched into the church, and started to stalk down the aisle, scowling to right and left. Some of the women in the congregation screamed, children began to cry, and nearly everyone seemed near to panic.

Alex sat quietly, his mother Jane's hand resting on his, her arm around his two little sisters. But Alex felt that he could understand why others were so afraid.

Even the boys of his school at Markethill sometimes talked in thrilled whispers of the secret societies of the United Irishmen who were plotting to rebel against the hated English king and set up a free Irish republic. And one day Alex had overheard some of his father's churchmen talking to him in angry voices. They wanted Thomas Campbell to join their secret society and use his little country churches as safe hideaways for their guns and ammunition until the day of rebellion.

But Thomas had said to them firmly, "No, no, my friends, this is not the way. You know that I would have all men free—free to worship God according to conscience, and freed forever from paying a tax to support a king's church in which they do not believe. But our Lord of love and peace cannot be served by secret societies pledged to hate and violence. No meeting house where I preach will ever become a store house for arms."

Now on this dreadful Sunday, Alex was thinking that the congregation would be thankful for his father's stand. As everyone knew, the king had learned of the plots against him and was sending his troops through the countryside to capture and torture the rebels, hunt out their stores of arms, and burn their meeting places.

The most feared of all these troops were the Welsh horsemen.

But as the captain of the Welsh troop marched threateningly down the aisle of the church, Thomas Campbell stood in his pulpit, calm and still and secure in the knowledge of his own innocence. Then Alex heard an old and honored elder in the front pew call out, "Pray, Sir!"

Immediately his father's voice rang out, deep and clear, in the beautiful words of a Psalm:

"God is our refuge and strength,
A very present help in trouble.
Therefore will not we fear, though the earth be removed,
And though the mountains be carried into the midst of the sea."

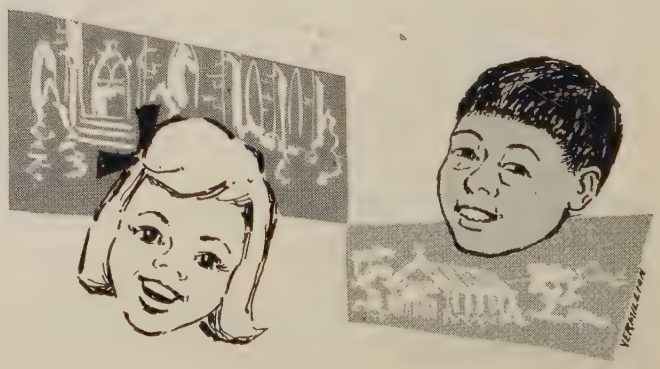
At the first words the captain paused and after a moment bowed his head. At the close of the psalm, he nodded to Thomas, quietly left the church, mounted his horse and led his dread troops away. Alex was very proud of his father.

That afternoon, as they rode toward home, Thomas said sadly, "My son, you will remember this day. These are troubled times for Ireland. I'm afraid here we will never be free."

Then his face broke into a smile and he went on in a lighter voice, "But you know, Alexander, there is a new republic far across the Atlantic Ocean. There no one has to be afraid of king's horsemen or be subject to a king's church.

"Why, in such a land Christians of every party might even learn to forget the old quarrels and opinions that divide them and come to live together—as our blessed Savior would have them do—in love and peace and harmony.

"Perhaps someday we'll take a great ship and sail away to make a new home for ourselves in this happy New World. Would you like that, my son?"



Above is an Indian student who is now completing her last year of training.

In India—

Mission Hospital Answers a Need

By RUTH MITCHELL*

WHY should Disciples of Christ continue to maintain mission hospitals in India? This is a question that we are often asked.

Costs are going up. Government facilities are improving. Authorities are becoming more exacting about the meeting of prescribed standards. Money for new equipment and qualified staff is so hard to secure. Why continue then with mission hospitals?

We who are here on the spot give our time, money, thought, emotional energy and sheer hard work to this kind of Christian service. And because we are on the spot we find some answers to this question.

Yesterday Disciple missionary Miss Marjorie Hill came back from Jackman Memorial Hospital in Bilaspur with a glow in her face. Relatives of one of the twelve motherless children being cared for in the hospital had opened the door for deep discussion on why Disciples of Christ feel compassion.

THIS family is very grateful to us for having saved their little boy after the death of his mother. Miss Hill is teaching them to be grateful to God, to learn about his Son who teaches us to "let the little children come." In their joy and gratitude they want to tell others.

She has a rich opportunity in this intimate contact to help these simple village people who have met Christ for the first time in our hospital to understand his love and what it means to us. She tells them, "As you learn more about Him you can tell others how he inspires his followers to do this kind of service in his name."

Two days ago Disciple missionary Miss Ruth May Harnar had to face another nursing school problem. A girl had started her nursing in another hospital and had left for family reasons without completing her training. Now her mother has been left a widow and they are very poor. The Disciple hospital in Mungeli had given her temporary work but the nursing superintendent felt strongly that she should have an opportunity to complete her professional training.

AS Mid-India Board secretary (interdenominational) I got the matter cleared with the board executive so that she could be admitted to the nursing school here in Bilaspur. Our staff unanimously felt compassion for this girl and agreed to take extra classes and give her special supervision so that she might fulfil the board's requirements. She is a member of the Disciple church in Bilaspur so she is a concern of our Christian community.

We are continually conscious of our function as part of the church. Of fifty-three students in the Nursing School thirty-three are members of Disciple churches. Many have been helped through high school so they might reach the required standard for admission to a nursing school. Because our staff is particularly concerned about building Christian character, many have come to us for a "second chance" and we have been able to help them to go forward again in confidence.

Each class has its "special students." Three in the midwifery class (fourth year) had left their training schools to marry and we have permitted them to come here to complete their course. Another in that class is a Nepali Hindu girl—our only foreign student.

Two in the third year class have transferred from other schools, and another is the Mid-India Board's first advanced student to attempt a condensed two-year nursing course. She is proving worthy of our trust.

One student in the first-year class is in process of getting a divorce—or annulment—from a husband who brought his non-Christian mistress into the home to live the second day after the wedding. The wife lived as a miserable servant in the house until her brothers finally discovered the situation and rescued her from it.

All last year she worked as an aide in our nursery and now she begins her professional nursing course again. She had started it elsewhere once before, but didn't continue because her family made this marriage arrangement for her.

Next week Miss Harnar goes to Delhi to examine Master of Nursing students at the University of Delhi. She may discuss the possibility of government help for the Bilaspur Nursing School.

ON her way back she will probably confer with the authorities at the University of Saugor about the requirements for beginning a college of nursing in the Hindi language here. We are being urged by our church people and by the educators of Bilaspur to experiment in this direction.

If we are able to do this it will be pioneering work since up till now all colleges of nursing in India have been teaching in the English language. We want our school to continue to serve our area—to continue to give priority to village girls who speak a dialect at home and learn Hindi in primary school. English, taught in middle and high school, is a third language to them.

Should we accept this challenge? Can we make this, the only nursing school supported by Disciples, the outstanding institution we are being asked to make it? What is God's plan for us? To these questions we must find an answer soon.

FEW good things come cheap. It will cost money and dedicated lives to keep the mission hospitals operating. The investment in them will continue to pay off in compassionate service to very poor and needy sick people and orphan babies who open windows to the hearts of their relatives through which the love of Christ can shine.

Christian young people will continue to be trained for His service in many places and second chances will continue to be given to those with a will to start over again. Staff members will continue to strengthen the local churches and our institutions will continue to be integral parts of the church in India and of the total church. We on the field believe these are worthy goals.

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*Miss Mitchell is a missionary in India with The United Christian Missionary Society.

WORLD CALL NEWS ROOM

NBA Names New Representative

WILLIAM H. Everton of Rosenberg, Tex., has been named representative for a seven-state area by the National Benevolent Association of the Christian Churches (Disciples of Christ).

Mr. Everton

Mr. Everton will serve the NBA among churches in Ohio, Indiana, Michigan, Pennsylvania, West Virginia, New York and New Jersey.

A native of Ohio, he was graduated with A.B. and B.D. degrees from Transylvania College and The College of the Bible, Lexington, Ky. He has served pastorates in Kentucky and Texas, where he also has been active in state work of the churches and in civic and social welfare efforts of the community.

He is married to the former Elizabeth Anne Lewis, also a graduate of Transylvania College. They have three children, David, 18 years old; Janet Elizabeth, 15; and Marcia Ruth, 8.

Texas Director

Paul Campbell of Fort Worth, Tex., has been named director of development for the Texas Christian Missionary Convention, which serves Negro congregations. Mr. Campbell will direct a campaign for funds to improve the church's ministry to Negroes in Texas urban centers.

Marriage

Alan Fiers, son of Dr. and Mrs. A. Dale Fiers, was married on Dec. 17 at St. Paul's Lutheran Church near Batesville, Ind., to Miss Hazel Bauer. Dr. Fiers is president of The United Christian Missionary Society.

Services Held

Burial was held in Ellijay, Ga., recently for Miss Mary Irene Orvis, former missionary of Disciples of Christ in Latin America. Miss Orvis died on Nov. 12.

A native of Pennsylvania, Miss Orvis attended the College of Missions and Butler University in Indianapolis and worked for several years in the United States on behalf of the Christian Woman's Board of Missions.

She went to Mexico in 1908. Several years later, while in San Antonio, Tex., she helped establish Mexican Christian Institute. In 1916 she went to Argentina, where she served until 1925, when she went to Colegio Internacional in Asunción, Paraguay. She retired in 1938.

Returns to Field

Miss Dimple Heather, who went on leave of absence from the United Society on Aug. 1, 1958, at the time of her sister's death, so that she might care for her two nephews, has returned to her missionary service in Mexico.

To Ecumenical Center

Mr. and Mrs. George W. Behler, new missionaries to Africa with the United Society, have been assigned to the Mindolo Ecumenical Center at Kitwe, Northern Rhodesia.

MCI Staff

Mrs. Mary Ellen Garza has been employed as kindergarten teacher at Mexican Christian Institute, San Antonio, Tex. Mrs. Garza holds the A.B. degree from Trinity University in San Antonio and was employed by M.C.I., a Disciple home missions Christian service center, from 1951 to 1955.

Visit Caribbean Churches

Three members of the staff of the Board of Church Extension of Disciples of Christ visited churches in Puerto Rico and Jamaica on a three-week tour in January.

On the trip were Harold R. Watkins, general representative; Rollin V. Mosher, associate consulting architect; and Donald E. Mitchell, director of public relations.

Purpose of the visit was to study the work which Church Extension has made possible through its loans in years past and to survey the needs for new churches and building projects for the Decade of Decision. The three visitors attended a church building clinic in Puerto Rico.

Missionary Register

Departing for the field:

MR. AND MRS. STANLEY SEWELL left this past Dec. 8 from San Francisco to return to Chiengmai, Thailand, to resume their service.

MR. AND MRS. J. RAYMOND MILLS left Los Angeles on Jan. 2 to return to service in Paraguay.

Arriving from the field:

W. ALLEN BYERLEE and A. LOUIS HARRIS returned from the Republic of Congo early this past December for a year of furlough.

MR. AND MRS. MARSHALL GILCHRIST arrived in the United States for furlough from Paraguay on Dec. 17, 1960.

Viewing World Program

Samuel F. Pugh, associate editor of WORLD CALL, returns on April 3 from a three-month world tour which is taking him to Europe and the Middle and Far East.

Mr. Pugh, who becomes editor and chief of staff of WORLD CALL on July 1, is visiting mission fields, ecumenical centers, and refugee work. His name appears on the masthead this month for the first time.

To Indiana Office

Donald O. Legg, formerly director of Capital for Kingdom Building in the department of resources and interpretation of the United Society, has begun his work as associate general secretary of the Association of the Christian Churches in Indiana. His work will be primarily in the area of stewardship and finance.

United Society Presents Thirty-year Pins

A. Dale Fiers, president of The United Christian Missionary Society, presents thirty-year service award pins to Miss Velva Dreese, left, and Mrs. Mae Yoho Ward, both of the United Society staff. Miss Dreese serves as the assistant executive secretary of the department of Christian Women's Fellowship, and Mrs. Ward is the Latin America secretary in the division of world mission. Both served as missionaries.

—Photo by Inabinett

Women and WORLD HIGHWAYS

Second Quadrennial Assembly

By VELVA DREESE*

REMEMBER? That First Quadrennial Assembly of Christian Women's Fellowship! Thirty-five hundred women with superb leadership, praying about, talking about, dedicating themselves to taking "Women's Place in the Total Church." What influence those women have had for God in the church—local and world-wide—since that meeting!

July 19-23, 1961, are the dates of the Second Quadrennial Assembly. A thousand more women than before—forty-five hundred in all—from the United States and Canada, with guests from other countries, will live on the campus of Purdue University, West Lafayette, Indiana, for five days. The very atmosphere of a college campus inspires a forward look and faith in the future.

This Is the Theme

"Choose Ye This Day," the theme for the Assembly, points to the Decade of Decision. It focuses on decisions women make and help to make every day, every week, every year—personally, in Christian Women's Fellowships, and in the church. These are decisions that influence the world.

Lord, Teach Us to Pray is the Bible study for the current year for Christian Women's Fellowship. The author of this study, A. Dale Fiers, will be present to begin each day of the Assembly with a consideration of the Bible teachings on this subject.

Each day one area in which vital decisions are made will be considered: vocation, stewardship, world outreach, commitment. A study book treating these four areas will be in the hands of those who register for advance study. Each morning a platform program, climaxed with a dramatic presentation, will confront women with the problems. Each afternoon small "Let's Talk About It" groups under especially trained leadership will discuss possible decisions women may make in their personal lives, in the Christian Women's Fellowship, and in the church. Each evening there will be a challenging message and penetrating worship that will provide the atmosphere for courageous and life-changing decisions.

Blessing Box offerings will be dedicated; missionaries will be appointed; officers and Commission members of the International Christian Women's Fellowship will be installed; and every woman will be reconsecrated.

These Are Program Activities

Rich experiences in other hours of the day and night are planned for enthusiasts. Moments of prayer and prayer partners are arranged in the residence halls. Exhibits will give practical helps for plans and decisions for the Decade in the total church work, through Christian Women's Fellowship and other constituent groups, for the functional committees, and through the brotherhood agencies.

"Meet the People" groups, in which there is opportunity to visit with guests, program persons and folk one has always wanted to meet, will be an every-afternoon opportunity. A new filmstrip on Christian Women's Fellowship and other audio-visual presentations will be ready for viewing.

And the gift shop—bigger and better! There will be gifts from many lands, whose purpose is to increase appreciation of the world's people. Also there will be the bookstore with Christian Women's Fellowship material completely revised, reading books in abundance, and printed helps for the total church program in the Decade.

These Are Fellowship Occasions

Fellowship will be everywhere, beginning with the travel to the Assembly. Many women will visit brotherhood institutions and agencies en route.

Old and new friends will meet in the residence halls. Venturesome souls will request that a roommate be assigned; some will even request a roommate of another race or nation. There will be the walks and rides across the campus, the meetings in the missionaries' fellowship room and dining room lines. All of these will generate conversations that will result in many a new idea for the Fellowship and the church.

The first afternoon a reception will open the Assembly. At a Friday afternoon reception, representatives of brotherhood agencies will welcome the opportunity to meet their "employers." On Saturday night there will be the privilege of shaking the hand and saying the encouraging word to the missionaries newly appointed. Fellowship will abound!

These Are the Hosts

Women of the First Quadrennial would readily agree that more gracious hosts and hostesses than the staff at Purdue University cannot be found. The value of their advice and planning is inestimable and their spirit unsurpassed. Housing will be in the residence halls. Formal morning and evening programs will be in the beautiful Hall of Music. Exhibits, "Let's Talk About It" groups, dining and other activities will be in Memorial Union Building and the fine new Memorial Center. The bookstore and the gift shop will be just off campus in the Disciples and Presbyterian Student Centers.

These Are the Planners

The president of International Christian Women's Fellowship, Mrs. William K. Evans, and the vice-president, Mrs. Arthur E. Landolt, have represented Christian Women's Fellowship in many conventions, retreats and other meetings for nearly four years, and they are serving respectively as formal program chairman and program activities chairman of the Quadrennial. They have enlisted 30 chairmen who make up the Quadrennial committee and have many sub-chairmen. Chairmen, in turn, are enlisting more than one thousand women to serve in many capacities: program, choir, worship, hostesses, health, exhibits, gift shop, publicity, transportation, information, and many others. Staff members of Christian Women's Fellowship department also carry an assignment. Not only are national leaders planning, but state boards and state secretaries, local Fellowships, and women of the churches in Lafayette.

Forty-five hundred women will be able to attend. However, every woman in the brotherhood has opportunity to participate by seeing that her Fellowship is represented, by spiritually undergirding those who plan and those who attend, and by preparing herself to be receptive to the vision and the ideas of those who return from so great a meeting.

Register Early

Every mail brings registrations. It is predicted that the 4,500 will be reached and surpassed. The registration fee is $45.00, which includes board and room for four days, program materials, sickness and accident insurance, transportation on campus, inspiration, information and fellowship. Information can be secured from Department of Christian Women's Fellowship, 222 S. Downey Ave,. Indianapolis 7, Indiana.

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*Miss Velva Dreese is associate executive secretary of the department of Christian Women's Fellowship, The United Christian Missionary Society. She is serving as general chairman for the Second Quadrennial Assembly.

Echoes— *from Everywhere*

Missionaries Remember Experiences in Egypt

ON our way back to Manila from furlough in the United States, we visited Cairo. We arrived late at night and stayed in a hotel that was definitely not first class (except in service!) and were taken to our room by four or five Arabs in turbans and long gowns, tripping all over themselves to be the first to serve us!

The next day we made arrangements to visit the mosques and the Citadel with a guide named . . . *Moses!* When we went downstairs to meet him, an old, old man—an Arab—met us and said, "I will be your guide. I am *Jesus.*" Then before we had recovered fully, he continued, "Moses sent me!"

We explained that we had made arrangements with Moses and if he could not go, we wouldn't either. (We were used to such "arrangements," having lived for five years in the Orient!)

Then Moses appeared out of the shadows and said he would go, but Jesus was his cousin and he *had* sent him. Jesus then slapped his leg and laughed a very loud and toothless laugh, shouting to us as we left: "They don't like Jesus . . . they want Moses!"

All of this was appreciated by our children, for we had been re-reading the story of Moses in Egypt every afternoon. We climbed up inside the biggest pyramid, visited the Sphinx, and the children all had camel rides.

—JOHN AND KAY WHITE

Manila, Philippines

New Congregation Formed By Yakima Indian Church

A new Indian congregation has begun to meet at Wapato, Washington—about twenty miles from the Mission. This new congregation is the outgrowth of the Mission log church.

Our Indian people have given their time and talent toward the creation of this new work. Much study, time, prayer and all-around giving will be asked of this new congregation. One can say that this new church will be the result of giving—by dedicated people—of the grace of life through the Lord.

We wish that we might share the enthusiasm that this new group has for its new work. Edgar Fox of the Mission staff is working to guide this new congregation.

—*Yakima Drum Beat*

Yakima Indian Christian Mission
White Swan, Washington

Friday Night Important At Colegio Ward in Argentina

You certainly would want to reserve a Friday night if you ever come to Buenos Aires, Argentina, during the school year, to attend one of the three *cultos* or worship services held for the boy boarding students.

Ministers, ministers' wives, missionaries, teachers, businessmen and professional leaders who are active in the Evangelical churches of Argentina are invited to speak.

It is impossible to weigh or judge the relative value of these services other than to say that they prove to be of extreme worth. For many, it is the only really genuine religious nurture that they have experienced in their young lives. As you know, the student body is composed of Roman Catholic, Jewish and Protestant students and many others who claim no religious affiliation. Yet we are able to present a living and real Christ to these students through these worship services.

—LLOYD TATLOCK

Buenos Aires, Argentina

Fine Tombs Cherished By Okinawan Families

The possession of a fine family tomb is a source of pride and satisfaction to the Okinawan family. In order of importance, the burial tomb ranks first; a good house, second; and a well, third.

Two types of tombs are used today on Okinawa: the cave-type tomb or *hafu,* and the turtle-back tomb, called *kame-no-ko.* There are about 35,000 tombs dotting the Okinawa hillsides today.

The entrance to the burial tomb is just large enough to admit the coffin. At the rear, inside, is an altar shelf where urns are placed for the bones of the dead. The urns are arranged on the shelf according to rank, generation and kinship. The entrance itself is usually sealed by a large block of stone.

The construction of a tomb may be undertaken by the family or given over to special contractors. In either case, the building requires much money (about $2,000), time, hard labor, and artistic talent. The tomb becomes a work of art, a valuable piece of real estate, and a temple to the spirits of the family ancestors.

—ITOKO MAEDA

Okinawa

Missionary Gives Impressions of Congo After Return from Belgium

[In Coquilhatville] there are Indonesian soldiers all over the place. Everybody likes them and they always wave and smile when we go by. Because they're here, *we* can be here.

I was very glad to be welcomed by the church staff and other bigwigs, but slightly less glad when I heard they were having a reception immediately at *our house!*

Then the city itself looks as though it were falling apart; the grass and weeds are high and buildings unkempt. The one food store open looks like that, too, being mobbed all the time by UN troops buying up all the potatoes in town.

The doctors are no longer Belgian, but Canadian, Jamaican, Indian and Italian. There is no dentist, but considering the ones we had before, that's no great loss.

But church life goes on and we have plenty of work to do. Women's School starts in a few weeks, our Girls' School replaces the kindergartens, and we keep on going to Christian Women's Fellowship meetings.

Our children have no school to go to in Coquilhatville any more, so we have started one in English for them at Bolenge.

—MRS. BEN C. HOBGOOD

Coquilhatville, Republic of the Congo

Work Grows at Tablada Church

Norberto Sarli, left, welcomes Mr. and Mrs. Candida and their son into the Tablada Church of Disciples of Christ in Buenos Aires, Argentina. Mrs. Sarli is in the background, third from the left. Mrs. Candida is the first person to be baptized in the Tablada Church, a mission project of Disciples in the Argentine capital. Mr. Sarli has been serving as the student pastor of the congregation. He is the son of Feliciano Sarli, president of the Annual Assembly of Christian Churches (Disciples). He holds the Bachelor's degree in theology. Disciples in Argentina are a growing force in the Protestant program.

—Photo by Lloyd Tatlock

Missionary Worship Service

Theme: *A More Excellent Way*

March

"A More Excellent Way" is the March worship theme to accompany the study program, "Together in Building the Church." It is the third in the series.

Here are some suggestions for content and an order of worship to use in your worship service. You have some resource materials of your own; others may be obtained from your church library. Select ideas which will enable you to guide your group in an experience of true worship. Your purpose is to help them to experience God's love in a new and richer way, and to develop an increased capacity for practicing Christian love in their daily life.

Call to Worship (Psalms 86:1 and 15; or first stanza of Joyful, Joyful We Adore Thee, No. 95)

Hymn (No. 386—Love Is Kind and Suffers Long; No. 179—O God, in Whom We Live and Move; or No. 323—Awake, Awake to Love and Work[1])

Prayer (May be spontaneous, or may be read.)

Scripture Reading (Philippians 1:9; or I Corinthians 12:31b and 13)

Brief Meditation

Offering and Prayer

Missionary Benediction

Interpretation of the Theme

These days there is much talk about the best way to do things. In the factory and on the farm, automation is supposed to require less work and provide greater earnings. In schools, defenders of classical and modern methods debate the best way to teach Johnny to read. Mission boards adopt "mobility and flexibility" as the best approach to the world mission of the church in a revolutionary age. For the homemaker there are suggestions, too. In almost any woman's magazine she reads the best way to do her daily housework with the fewest motions in the least time—illustrated with efficiency experts' graphs of the movements involved in preparing a meal.

The desire to find an excellent way to do all these things is noble. It shows that man is using his God-given intelligence to live more healthfully and happily with the nature which God created.

But the more excellent way implied by our worship theme this month is quite a different thing. The "excellent way" described with unsurpassed literary beauty in the thirteenth chapter of I Corinthians involves that particular quality which characterizes Christianity and sets it apart from all other religions. It is the way of *love*.

The excellent way of love is not just the best way of doing one thing. Love lends excellence to everything. Be it teaching Johnny to read, working with farm plants and animals, or in a mission hospital, doing one's daily chores at home or seeking unity within Christianity as discussed in this month's study program, a task done with the best of techniques frequently fails. But add love to the good techniques and wonders are wrought! Read carefully I Corinthians 13 and think in concrete terms the difference each of the characteristics of love mentioned there would make in each of the enterprises mentioned above.

So often we could improve a given task by doing it in the more excellent way. If we applied this principle to all of life we would live in an altogether excellent way.

The poet John Oxenham has expressed the choice we have in a few familiar lines of verse:

To every man there openeth
A Way, and Ways, and a Way.
And the High Soul climbs the High Way,
And the Low Soul gropes the Low,
And in between, on the misty flats,
The rest drift to and fro.
But to every man there openeth
A High Way and a Low.
And every man decideth
The way his soul shall go.[2]

The only Christian choice is the more excellent way—the way of love.

—Nancy K. Saenz

[1]All hymn numbers are from *Christian Worship, A Hymnal.*

[2]Used by permission of Miss Erica Oxenham.

Ministerial Students

Some 1,000 fewer persons are preparing for the ministry this year than last, the American Association of Theological Schools reported in Dayton, Ohio, at the year's end.

Enrollment in 122 accredited or associate member schools in the United States and Canada during the autumn quarter was 20,032, the association said. A year ago it was 21,088. The 1960 figure is the lowest in five years.

Charles L. Taylor, executive director, said there is "no simple answer" to explain the decline. Among the factors involved, he suggested, are the appeal of careers in science, weak recruitment programs, increasing costs of seminary training, the end of the GI bill for students, a decrease in the total number of graduates from some denominational colleges, and the growth of Bible schools offering a "short cut" to ordination.

Dr. Taylor said the association and its member schools are "very much" concerned about both the quantity and quality of ministerial students. To counteract the decline, he said, schools are working "very hard" on scholarship aid, recruitment and adequate housing for the growing number of married students.

Japan Elects Christians

Twenty-two Christians were among 468 Japanese elected to the country's House of Representatives this past November. Five other Christians ran for office but were defeated. Of those elected, 14 belong to the United Church of Christ. Others are Anglican, Lutheran, Roman Catholic and Presbyterian.

In Memoriam

Mrs. Samuel Young, Oct. 18, 1960, Benton, Pa. Devoted member of Christian church. She taught a women's class for many years and was an interested member of CWF. "Her children shall rise up and call her blessed."

Mrs. Vesta Holcomb, Nov. 1, 1960, Amazonia, Mo. Charter member of missionary society organized in 1913. Faithful member, president many years, a Sunday school teacher, and active in other church work all her life. Age 84 years.

Winnie I. Ford, Oct. 13, 1960, Peoria, Ill. Lifelong member of First Christian Church, she was active in the total program—teacher, deaconess, historian, active in CWF, World Call secretary for long period of time. Also active in local, district and state youth work. A dedicated Christian.

Mrs. Rennie Taylor Shannon, Nov. 18, 1960, Durant, Okla. Her unexpected death following an acute illness brought all twelve of her living children to her bedside. A faithful reader of World Call. All her children are active in church work and three are ministers. Funeral services were held on her 82nd birthday.

Mrs. R. E. Turley, Oct. 29, 1960, Richmond, Ky. A member of First Christian Church since 1889, she taught in Sunday school for over 50 years, was a member of the CWF since its organization, and a member of the Richmond Woman's Club and active in civil affairs.

Adults and Mission

Adult Class in School of Missions

By GERALD KNOSE*

MYRON T. Hopper said so often in his classes at The College of the Bible that people grow when they are confronted with their needs in actual learning experiences. The adult class in a school of missions is a real learning experience in which members are confronted with their need to understand more fully the mission program of the church.

Missions somehow has not captured the imagination and pocketbooks of adults. The physical perils may not be as great as in former days, but the ideologies competing for the minds and hearts of men are even more formidable obstacles.

As we enter the Decade of Decision it becomes imperative that we confront adults with the needs of missions, for our decisions will affect not only our brotherhood but also the world crisis. However, if we are concerned only about saving our skins from communism, this is an unworthy motive, for the task of missions is to save men's souls.

A desired goal for the adult class might be to "internalize" the external commission of Christ "to go and preach the gospel." All projected planning, therefore, ought to center upon those skills and methods which seek to engage adults in concrete learning experiences.

The adults will want to share in the responsibility of promoting interest in the coming school of missions and particularly the plans for the adult class or classes. Care should be given that the evening schedule for meetings will not be a problem to the young married couples who have children. Baby-sitting is an important concern.

IN thinking about the needs of adults concerning missionary education, a new dimension can be added to the theme being studied by devoting some time in the class sessions and at other periods to the consideration of some basic areas of concern. These, of course, would be treated in relation to the content of the material being studied and to Disciple work. These basic concerns are

(a) *The* WHY *of Missions.* This could involve the biblical, theological, and cooperative bases for missions.

(b) *The* HOW *of Missions.* A study could be made of Unified Promotion—its purpose and function, coupled with an evaluation of the mission giving of the local church.

(c) *The* WHERE *of Missions.* Adults like to know where their missionaries serve, how they got there (training), and something of their work.

(d) *The* WHO *of Missions.* Here is an opportunity to invite the state secretary or a staff member to describe the program and services provided through the state (or area) society. A challenge then could be made to the individual and the church to be related more vigorously to achieving its goals for the Decade of Decision. This could help make the local congregation even more aware of its being part of the state congregation in fellowship and commitment.

Making the class creative requires some real "imagineering" on the part of the leadership. As certain periods of time in the class are used to develop the *Why, How, Where* and *Who* approach, the methods of presentation should vary.

A missionary hymn sing might open the class. Hymns from the countries being studied could be introduced and learned.

Panel discussions could be used effectively to introduce the Why of Missions. Careful advance preparation and rehearsal are helpful for the session to move quickly.

A missionary playlet introduces some learning through drama. To add some beautiful color, impressive living pictures tableaux might be produced. Husband, wife and children dressed in native costumes could depict domestic scenes while a narrator backstage describes our work in those countries. Such wider participation in the school of missions helps the adult class "come alive."

OTHER constructive ways to engage family interest might include using a display table of articles from foreign countries borrowed from members' homes, along with handwork representing the area being studied, if the children's classes have produced any.

If a dinner during the school features some special food or dish of a mission country or area, one of the adults can be asked to talk briefly about it to the class, perhaps also describing the general diet and living standards in that country.

A survey of the church membership may well reveal individuals who have some artistic, dramatic or teaching abilities. These folks, otherwise inactive, may be willing to work in their areas of interest in projects of the class.

IF the class is to take part in a closing worship at the school of missions, a husband and wife may form a team to be responsible for any creative writing or work in preparation. They can also direct participation of other adults.

In presenting facts and figures concerning the local giving to missions or Unified Promotion statistics, the material might be more helpful to adults if mimeographed and placed before them. The visual needs to become verbal, and the verbal quite often needs to become visual. The senses of hearing and seeing complement each other in the learning experience.

A study on the Where of Missions would probably include a look at the work done through The United Christion Missionary Society, with a survey of our home and foreign missions through the aid of maps. Historical material could be presented in mimeographed form with key blanks so that the people could fill them in as the speaker covered the material. This would call for careful preparation, but the results would be an attentive and responsive group.

There are many other techniques which can be used, once direction and goals are established. "Imagineering" should be encouraged on the part of many in the adult group in order to achieve richer variety.

Use should be made of as many people as possible. They should become active participants rather than passive spectators. When tasks are responsibly delegated and assumed, enthusiasm is generated. Each member should feel that he is within the arena of learning.

The adult class in a school of missions with "imagineering" and hard work can well become one of the most exciting and meaningful phases of the program of adult education in the local church. The fruit of such a class adventure will be learning by doing and giving. In this way the ultimate commission of Christ becomes an intimate reality in persons' lives.

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*Minister of the Church of Christ, Kenton, Ohio.

Youth and Missions

A FIRST—Not a LAST

Be adventurous in the year just beginning. Guide your youth fellowship in some firsthand ecumenical experiences. Just reading about the World Council of Churches and national councils will never capture the imagination of teenagers. Since the world mission study theme is "Into All the World Together," this is the inevitable year for some interchurch meetings and service activities among senior high and junior high young people. You can help the youth make this first so exciting and satisfying that it will not be their last.

How to Begin "Cooperation"

If your community has a Christian Youth Council, the CYF may suggest to the Council president that plans be made for some interdenominational events. If there is no Council, the president of the CYF may approach the persons in similar positions in other churches of the neighborhood—Methodist, Presbyterian, Baptist, and so on.

What to Do in Your Meeting

Cooperation and united witness. The discussion may include divisions among Christians of today, what the Bible says about unity, the nature of the unity we seek, present-day efforts toward united witness. One minister may make a presentation and another lead the discussion. Helpful books would be *Christ and His Church,* Nygren, and *The Household of God,* Newbigin, in addition to the two new youth books, *We Belong Together* and *Turning World.* Discussion of cooperative efforts may include World Council of Churches, National Council of Churches (or Canadian), state councils, city councils; enterprises such as service to refugees and work with migrant agricultural workers, Indian Americans, etc.

World outreach program of each communion represented. On a world map a youth of each church may point out —and color—the lands where his communion carries on mission work, giving some information of special interest. When it is seen that several church bodies work in the same country, there may be discussions of cooperative measures and projects.

World youth projects. Present this appealing and practical cooperative project by means of pictures and stories. Secure material from Youth Department, World Council of Churches, 475 Riverside Drive, New York 27, N. Y.

Book reviews. We Belong Together or *Turning World* may be reviewed. *Whose World?* would be excellent for youth interested in study and action in the area of national and international relations. Youth Week may be the occasion.

Film forum. Present issues, view the film, and discuss the questions raised. Subject might be human relations, world understanding and friendship, or encounter of Christianity with non-Christian faiths.

On the Lighter Side

Around the World in Twenty Songs. The youth may sing their way around the world, tracing their progress by means of a bright ribbon on a large map of the world. Leaders from various churches may teach new songs. Some costuming and a few hand properties will double the interest. Youth from your church may share by taking guests at an all-church fellowship dinner on this song journey. Secure songs from *CYF Studies Christian World Outreach,* booklets produced by Cooperative Recreation Service (*The World in Tune,* or *East and West*), and *Christian Youth Chapbook.*

Party, picnic, fiesta, safari, festival. Get ideas and makings from *CYF Studies* (recreation section) or from booklets of the *Fun and Festival* series.

What to Do About It

The teens will almost certainly want to undertake together some service activities in the community as an expression of their concern for further ecumenical fellowship. Some possibilities are mentioned below.

Service to a community hospital, social center, or home for children or the aged. Visits, errands, small gifts, birthday cards, tray favors for special days. Help with recreation of children through sharing stories, songs, and games.

Church World Service. Collect, sort, and pack good used clothing.

Work projects—work days, week-end camps, or week-long camps. May serve various churches represented or, preferably, a new congregation needing a variety of services: grounds or library.

Hobby or interest groups. Reading, with book banquets, reviews, and other motivation. Vocation group, to study principles of choosing one's life work; *Your Faith and Your Life Work* discusses careers in mission service.

Human Treasure Hunt. Aid in community religious census. Assist in making calls. Use *Evangelism for Teen-Agers,* Ellis, for guidance.

—Mareta Smoot

Youth from several denominational backgrounds discuss the message of the Bible for our day at a United Christian Youth Movement conference at Lake Geneva, Wisc.
—Black Star Photo by Tommy Wadelton

Book Chat

(*Continued from page* 24)

decade ago. The 400 pages are divided into three sections, The Way, the Techniques of the Way, and the Outcomes of the Search for the Way. The diversity of source material is remarkable and is assembled with skill.

Material is drawn from hundreds of writers such as Gandhi, Aldous Huxley, Whitehead, Rufus Jones, Carl Jung, and Eddington, and from sacred writings of Hindu and Confucian faith and the Bible. The extensive bibliography, author and subject indexes make this a work of permanent worth in the library of any writer or speaker. The intellectual level of the material is rather sophisticated, and it is not the place to get a convenient poem for an incidental reference. It is an anthology that leads to serious study.

IT is a sobering fact that laymen often read the gospels without imagination or historical insight. They read them too often on a dead level of literal interpretation and by so doing lose the true flavor of the gospel message. Jack Suggs of Brite College of the Bible at Fort Worth writes of the gospels for laymen in *The Gospel Story,* a brief work giving some historical background for the gospel writings, calling attention to the main themes of the three synoptic gospels and the Gospel of John, and indicating the total significance in the gospel message. "The distance from seminary classroom to the favorite chair in which the average layman does his reading is difficult to span." Dr. Suggs has made a worthwhile attempt to span the distance.

Books Mentioned in Book Chat

PAUL'S MESSAGE AND MISSION, by William Baird. New York and Nashville. Abingdon Press. 176 pp. Price, $3.00.

PROTESTANT THOUGHT AND NATURAL SCIENCE, by John Dillenberger. Garden City. Doubleday and Company. 310 pp. Price, $4.50.

THE CHOICE IS ALWAYS OURS, Edited by Dorothy Berkley Phillips, Elizabeth Boyden Howes and Lucille M. Nixon. New York. Harper & Brothers. 430 pp. Price, $5.95.

THE GOSPEL STORY, by M. Jack Suggs. St. Louis. The Bethany Press. 95 pp. Price, $2.50.

New English Bible

A COMPLETELY new translation of the Bible called *The New English Bible* will be published this spring under the joint imprint of Cambridge University Press and Oxford University Press. The New Testament, the first part to be completed, will be released throughout the world on March 13.

The New English Bible is not a revision of previous English versions, but a translation of the whole Bible from the original languages into the English used today. It was inspired by leading churches in Britain who have long felt an urgent and common need for a Bible not obscured by archaic expressions but enlivened by a clear and contemporary vocabulary.

A joint committee was set up which invited the outstanding biblical and literary scholars in Britain to carry out the actual task of translation. Churches and organizations represented on the committee include the Church of England, the Church of Scotland, the Methodist Church, the Congregational Union, the Baptist Union, the Presbyterian Church of England, the Churches of Wales, the Churches of Ireland, the Society of Friends, the British and Foreign Bible Society, and the National Bible Society of Scotland.

The New English Bible is the result of thirteen years' patient, careful scholarship. The translation is not the expression of any denominational or doctrinal leaning; it aims to be in style neither traditional nor modernistic. It is offered simply as the Bible to all those who will use it in reading, teaching or worship.

Book of the Month

AN AMERICAN DIALOGUE, by Robert McAfee Brown and Gustave Weigel, S. J. New York. Doubleday and Co. 216 pp. Price, $2.95.

The Christian Literature Commission recommends to Disciples of Christ for February reading *An American Dialogue,* by Robert McAfee Brown and Gustave Weigel. Reviewing the book is L. L. Walker of Houston, Texas. Mr. Walker writes:

"Can the church of Jesus Christ become one on any terms except those prescribed by Rome? The dialogue which gives the book its title is concerned with this question and with relationships generally between Protestants and Catholics in a nation which, in the opinion of one of the contributors, has ceased to be Protestant.

". . . Both conclude that, because of the depth of this cleavage, there can be no hope of union except by the conversion of one communion to the other.

"In view of such agreement by scholars the reader wonders if anything more can be said or done by either side. Both men believe it can. . . ."

Publications Received

THE MINISTRY AND MENTAL HEALTH, edited by Hans Hofmann. New York. Association Press. $5.00.

THE NEW LIFE, by Theodore Parker Ferris. Greenwich, Conn. Seabury Press. $2.50.

THE UPPER ROOM DISCIPLINES, introduction by Gerald O. McCulloh. Nashville, Tenn. The Upper Room.

WE CALL THIS FRIDAY GOOD, by Howard G. Hageman. Philadelphia. Muhlenberg Press. $1.50.

JESUS THE LORD, by Karl Heim. Philadelphia. Muhlenberg Press. $3.50.

LUTHER'S WORKS, Vol. 35, by E. Theodore Bachmann. Philadelphia. Muhlenberg Press. $5.00.

NEW TRENDS IN NARCOTICS CONTROL, by Leland M. Goodrich. New York. Taplinger Publishing Co. 35 cents.

God's Mission and Ours

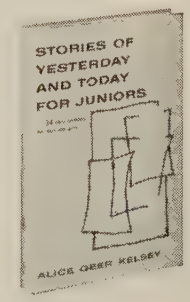
by EUGENE L. SMITH

Historical and theological dimensions are given full play in this comprehensive study of the issues facing world missions. Dr. Smith discusses such questions as: Are missions essential to life of the church? What happens when churches neglect mission work? What is the real source of power in the Christian mission? What problems must be faced owing to the conflicts of cultures? *$3.25*

Stories of Yesterday and Today for Juniors

by ALICE GEER KELSEY

Thirty-four story sermons for boys and girls that present clear insights into the aspects of Christian living evident all over the world—in India, Iran, Arabia, Germany, Japan, Korea, the Philippines, and America. Useful at home and in school and church groups. *$2*



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Audio-Visual Suggestions

Iron Curtain Lands (Illustrating the Post-Stalin Period). This film, produced by the Grover-Jennings Productions of Monterey, California, gives an interesting visit behind the Iron Curtain and shows living conditions in Russia and the satellite countries. Filmed in Russia and adjacent areas in late 1958 or 1959, this gives an insight into life today under Communist rule. Without propaganda, the film does reveal conditions, problems and tensions of life in Iron Curtain lands. This film is suitable for use with sixth grade through adults. (16mm sound film; color; rental, $10.00. Available from Audio-Visual Services.)

Older Teens and Life Problems is a new kit of filmstrips produced by Family Filmstrips in their series of topics for Christian youth. Included in the series are four filmstrips with accompanying record. Individual titles and areas are *How to Handle Your Personal Problems* (importance of older teens finding ways for getting help in solving personal problems); *Careers that Matter* (guidance to help older teens decide on a purpose for life and in selecting a career); *Building a Personal Religious Faith* (helps older teens realize importance of building life on the foundation of a strong religious faith); and *Why Go to College?* (helps high school young people see the importance of a college education and with some encouragement to choose careers in church vocation). (12 minutes each; color; rental, $2.50 each. Sale price, $10.00 each. Sale price, kit of four filmstrips with two records, $25.50.)

(Rentals available from Audio-Visual Services, The United Christian Missionary Society, 222 South Downey Avenue, Indianapolis 7, Indiana, and Christian Board of Publication, Box 179, St. Louis 66, Missouri. Sales available from Christian Board of Publication.)

Let Man Be Himself

Theme of Race Relations Sunday Stresses Rights

In Protestant churches all over the United States, Abraham Lincoln's birthday will be observed this year as Race Relations Sunday. Now in its thirty-first year, this annual observance is sponsored by the National Council of Churches.

Churchgoers, on February 12, will hear a message that expresses the belief of the Great Emancipator in the brotherhood of man.

"People in every walk of life—the business executive, persons who labor in office, factory or field, as well as those of every race or color—speak for man in their expressed or muted yearning, 'let me be myself!' "

The message was drafted by Kyle Haselden, managing editor of *The Christian Century* and author of *Race Problems in Perspective* (Harpers, 1959). It was approved for church-wide distribution by the executive board of the Division of Christian Life and Work of the National Council of Churches.

It is expected that the message will be read on Race Relations Sunday from thousands of pulpits in addition to being widely reprinted in church publications.

When love is genuine, the message points out, "every man is seen as infinitely sacred. What he is and what he can be no man must desecrate. This is a test of love: does it respond in reverence to every man's right to be?"

The next test of love answers the cry of all those who, like the migrants of America wandering from farm to farm, "want in." Do we say in the communion of God's love, "My brother and I are one," the message asks; "Do we respond in communion with men who need to belong?"

"Let our society, our institutions as well as persons be tested by the genuineness of love. This is the basis of justice in human relationships. When love is genuine, race or cultural background, age or sex, intelligence or wealth will not be a basis for separation."

A list of suggestions and resources for action prepared by the Department of Racial and Cultural Relations of the National Council of Churches is appended to the message.

What Your Pastor Won't Tell You About Your Church!

The wind comes in gusts, the rain pelts the windows. But on this blustery Sunday, you enter your church, take your place in a comfortable pew, and join in the service—feeling wonderfully at peace. And, yes,—good and proud, too—because you know everything has been taken care of.

Everything? . . . Materially speaking perhaps! But something is missing. Your pastor could tell you—but he probably won't. Yet deep in his heart lies his secret wish for inspiring church bells. And because he loves his church as you do—he dreams of hearing these bells, resounding far and wide over your community—touching all and calling all to pray.

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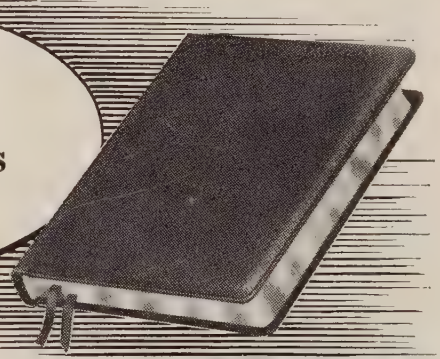

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When the Glue Sets

National Council President Looks at the Task

By J. IRWIN MILLER

EDITORIAL NOTE: *The following is taken from the president's message delivered in San Francisco this past December 9 at the conclusion of the General Assembly of the National Council of Churches. Mr. Miller, a leading layman of the Christian Churches (Disciples of Christ), was elected NCC president during the sessions preceding and made these remarks at a luncheon given in his honor.*

WHEN I entered the seventh grade of the public schools of my town, I found that one of my classes was entitled "Manual Training." In this class I learned to make mechanical drawings and to use saws, chisels and planes, and finally I had to make an upholstered footstool which would pass my teacher's critical inspection.

All this came pretty hard for me, but I did manage to get the pieces made and ready to put together. After they had been glued, a wild variety of clamps was applied, aimed at keeping them together until the glue could set. These clamps had to remain in place for several days, at the end of which time I was instructed to remove them.

Tested Legs of Stool

My teacher then gave me a great fright, for he took up my stool and began pulling on the legs to see if they would come apart. Finally this 200-pound man actually sat on my stool, and I doubt if I can ever forget the relief and pride which I felt at first learning that my stool could be put to use.

From all this I think we may be safe in drawing at least two conclusions about the making of footstools. First, when they are to be glued and clamped, the important thing is that the pieces stay together until the glue sets; and this is so important as to override every other consideration at this time in the life of the stool. Second, once the glue has set, the stool should be put to the use for which it was intended; otherwise, there has been very little point in making the stool at all.

Now, our own National Council was first assembled ten years ago and glued together out of pieces very different in shape and size and function. During the first ten years of its life, the Council has accomplished many things of importance to the whole church, to its member churches, and to this country, and it has had an influence for good on the affairs of its time that has been widely felt. Nevertheless, I feel that the most important accomplishment of these first years may well have been that the Council has stayed together—that the glue has had a chance to set.

At the same time it is true that this overriding determination to stay together has properly restricted the most vigorous use of the instrument which was fashioned in Cleveland ten years ago this month. And it is further true, both with the footstool and with the National Council, that there comes a time when the clamps must be taken off and we must have the courage to put the instrument to the full use for which it was fashioned.

I suggest that with respect to the National Council this time must now be considered to have arrived. We must find out if the glue has truly set, if our instrument is strong, and if it is well fashioned. And we must see if it can be made to accomplish its full purpose. . . .

What Is Task of Council?

And what is its work? Surely, in its essence and in its special ways, it can be nothing less than to help all men and women who come within the reach of this Council to catch a new sight and come to a new understanding and conviction of God's purpose for each of them.

The ways of accomplishing this work have been made repeatedly clear to us during our time of Assembly here. Our Council works through advancing Christian education, through the promotion and strengthening of missions at home and abroad, through its Christian influence on all the means of communication, through active evangelism, through Church World Service, through speaking directly to the great issues, troubles and evils of the time, through reminding our people of Christ's concern with the whole life of man, and through providing the churches with a place where they can take thought and fellowship together.

In these and many other activities with which we are now so familiar this Council serves as the instrument through which the churches and Christians of the whole country may make the message and purpose of our Lord felt with a weight and power which none of us can summon by himself alone. But, alas, action and programs and printed literature and conferences and pronounce-

ments are not enough. All of these may well fail of their purpose unless one more thing be added.

Albert Schweitzer, in reply to a question as to what was most important in bringing up children, replied: "Three things—example, example and example." Our president [Edwin T. Dahlberg, immediate past-president of the NCC] cannot possibly have done anything greater for his Lord and for this Council than to have offered it his personal example —of zeal that has no end, of energy that was equal to the requirements of the calling, and of warm-hearted, loving, reckless courage at times when many a person, less a leader, less committed, would surely have retreated. The example which he has stamped deep on our spirits, more than any written record bound in the annals of the Council, is his contribution to us and his gift to his Savior. . . .

The world looks first to our example before it listens to and weighs our words. Surely, then, we must now show that, as committed Christians, we are never comfortable, never content with the mediocre and second-rate, whether of mind or spirit, but are determined, so far as we are able, to serve in everything as the best example of all that the Lord desires of his people.

The whole success of the Council will rest on the foundation of example which you and I will now lay in these years in which we are to put our new instrument to its full use.

As we take up our work I think we can scarcely do better than to remind ourselves that this Council will find its life directly as we, individually and collectively, are able to lose ourselves in it and that, if our Lord's command, "be ye perfect," has any direct application to individual men and women, it applies this day to you and me, as we accept responsibility for the humble, wise and effective conduct of this portion of God's work.

Case of the Mexican Migrant

(*Continued from page* 28)

influx of Mexicans drives native migrants out to look for jobs in other parts of the country. While the international agreement stipulates that no Mexican labor can be used until all local migrants have jobs, this requirement can be evaded by offering such low wages that local laborers cannot earn enough to live on and so must move on, while Mexicans fill the jobs at the same low wages. Exploitation of anyone, whether native or imported, cannot be justified, and the gradual decrease of imported labor will help to break the vicious circle in which all migrant workers are caught.

What Would Expiration Mean?

But what would the expiration of Public Law 78 mean to the Braceros and their families? What would it mean in terms of mutual respect and understanding between the United States and Mexico? Certainly immediate termination of the program would bring about great hardship, so it has been suggested that the importation program be extended in amended form with certain safeguards for a temporary period with a specific date for termination and annual reductions in the numbers of men brought into the United States.

In the meantime, it is suggested that very carefully planned and extensive programs of technical assistance to Mexico be begun. Experts believe these need not follow traditional patterns but

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If you do not drink and are carrying ordinary hospitalization insurance, you are of course helping to pay for the accidents and hospital bills of those who do drink. Alcoholism is now our nation's #3 health problem, ranking immediately behind heart disease and cancer! Those who drink have reduced resistance to infection and are naturally sick more often and sick longer than those who do not drink. Yet their insurance—UNTIL NOW—cost the same as yours. NOW with the Gold Star Plan, your rates are based on the SUPERIOR HEALTH RECORDS of Non-Drinkers! Why should you help pay for the hospitalization of those who ruin their health by drink? Gold Star rewards you instead of penalizing you for not drinking!

Now, for the first time, you can get the newest and most modern type of hospitalization coverage at an unbelievably low rate because the Gold Star Policy is offered only to non-drinkers. With this policy, you receive $100 a week in cash, from the first day and as long as you remain in the hospital! This money is paid to you in cash to be used for rent, food, hospital or doctor bills—anything you wish. Your policy cannot be cancelled by the company no matter how long you remain in the hospital or how often you are sick. And the present low rate on your policy can never be raised simply because you get old, or have too many claims, but only in the event of a general rate adjustment up or down for all policyholders!

One out of every seven people will spend some time in the hospital this year. Every day over 43,000 people enter the hospital—32,000 of these for the first time! No one knows whose turn will be next, whether yours or mine. But we do know that a fall on the stairs in your home, or on the sidewalk, or some sudden illness, or operation could put you in the hospital for weeks or months, and could cost thousands of dollars.

How would you pay for a long siege in the hospital with costly doctor bills, and expensive drugs and medicines? Many folks lose their car, savings, even their home, and are sunk hopelessly in debt for the rest of their lives. We surely hope this won't happen to you, but please don't gamble! Remember, once the doctor tells you it is *your* turn to enter the hospital, it's too late to buy coverage at any price.

Christian Leaders Say—

DR. DANIEL A. POLING, noted minister and Editor of The Christian Herald: "The advantages of a hospital plan which is available to non-drinkers only are obvious. The lower rate is made possible because you are not paying the bills for the illnesses and accidents of those who use alcohol."

DR. RALPH W. SOCKMAN, Minister, Christ Church, New York City; noted Methodist Leader; author: "I recently heard about the Gold Star Plan and think it is something that has been needed for a long time. It only seems fair and just that some such plan should be put into operation so that those who do not drink should not be penalized for those who do."

DR. ROSS J. GRIFFETH, President, Northwest Christian College: "I am heartily in favor of any movement that will help to reduce the consumption of alcoholic beverages and enhance the awards that come to those who are total abstainers."

DR. JAMES DeFOREST MURCH, "Your provision of lower insurance rates for non-drinkers is a real incentive to sober living and safe driving."

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This wonderful, generous protection costs only $4 a month for each adult, age 19 through 64, or $40 for twelve full months. For each child under 19, the rate is just $3 for a month's protection. And for each adult of age 65 through 100, the premium is only $6 a month.

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Mrs. Grace Gilroy, Neillsville, Wisconsin—"I received the cash settlement for my claim, and want to thank you sincerely for same. Every cent was paid according to policy. I had only made one payment on policy before I was stricken, and you paid up immediately with no questions asked—I heartily recommend this policy to anyone."

Mrs. N. L. Kolb, Rochester, New York—"I am most grateful for the hospitalization I received through the DeMoss service to non-drinkers. It was the only insurance I found covering my age of 86 years. Almost before the ink was dry on the policy, I fell, cracked a bone in my leg, and received payment for every day I was in the hospital."

Nellie Fay Parker, Denver, Colorado—"I am glad to inform you that I received my benefits from your company and I was completely pleased in every way."

Maude L. Armstrong, Los Angeles, California—"The check came today. Thanks so much. You indeed are very loyal. In my 81 years these are the first checks for illness I have ever drawn or ever needed, and I am more than satisfied. Thank you for your courtesy and promptness."

Mr. William MacLaren, Portland 18, Oregon—"Thank you for your prompt and courteous handling of my claim. We take out insurance hoping we may never have to use it—it is comforting, when necessity arises to know it is in good hands. I have already told several of my friends about your company."

Mr. Fred G. Wilman, Tilton, New Hampshire—"It was less than a month after receiving our policy that it became necessary for Mrs. Wilman to have surgical treatment at the hospital. I thank you for your prompt settlement of my claim. I will be glad to recommend your Gold Star Plan."

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City _____ State _____

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My beneficiary is _____

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1.				
2.				
3.				
4.				

Have you or any member above listed been disabled by either accident or illness or have you or they had medical advice or treatment or have you or they been advised to have a surgical operation in the last five years? Yes ☐ No ☐

If so, give details stating cause, date, name and address of attending physician and whether fully recovered _____

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LEFT TO RIGHT—
Mr. Newby
Mr. James
Mr. Walters

Vote to Send *World Call* to All Homes

MAY we present the ministers of three more churches that have adopted the *World Call Every Home Plan?* These churches have voted to send WORLD CALL to all contributing members in order that they may be well-informed members of the work of the church.

CENTRAL CHRISTIAN CHURCH, COLUMBUS, GEORGIA, *Charles L. Newby,* minister.

RED OAK CHRISTIAN CHURCH, GREENVILLE, NORTH CAROLINA, *Howard G. James,* minister.

FIRST CHRISTIAN CHURCH, TULLAHOMA, TENNESSEE, *Farrell D. Walters,* minister.

should be set up to provide immediate work for the Braceros, possibly in the development of transportation facilities and of agricultural resources. If such plans could be worked out by the two nations involved, Mexico would no longer need to send nearly half a million of her strongest men out of the country nor be dependent on the United States for such a large proportion of her national income.

A resolution of the National Council of Churches includes the statement that the importation of Mexican nationals for agricultural labor involves human and ethical issues of grave concern to the conscience of Christian people; that the churches must take their stand for wages adequate for the health and welfare of native migrant families before Mexican nationals are brought in; and that immigration laws must be adequately enforced to prevent an influx of so-called "wetbacks" who cross the Rio Grande and enter the country illegally.

Urges Aid for Migrants

Because as Christians we are neighbors to all men in their time of need, the National Council of Churches' resolution calls on the United States government to develop with the Mexican government programs of economic and technical aid to offset any injury the Mexican economy may suffer when the importation of labor is ended.

Public Law 78 is now due to expire on December 31, 1961. The whole complicated question will continue to be an important issue in Congress. Every Christian will need to be aware of the human problems involved and be ready to use his influence with his Congressmen according to the dictates of his own conscience.

Reject Discrimination

A CONSULTATION of delegates from eight member bodies of the World Council of Churches in the Union of South Africa has issued a statement saying they are "united in rejecting all unjust discrimination."

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The United Christian Missionary Society
222 South Downey Avenue
Indianapolis 7, Indiana

gates together with representatives from the World Council of Churches spent seven days last December discussing the Christian attitude towards race relations. Most of the 87 participants adopted a statement at the close of the conference which confessed that widely divergent convictions had been voiced on the basic issue of *apartheid* (racial separation) but made specific recommendations.

The statement adopted by eighty per cent of the conference appealed "to our churches and to all Christians" to consider "every point where they may unite their ministry on behalf of human beings in the spirit of equity."

The statement of the consultation recognized that all racial groups should have an equal opportunity "to make their contribution towards the enrichment of the life of their country and to share in its ensuing responsibilities, rewards and privileges.

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Fighting Hopelessness in Brazil

Missionary Uses American Church Aid to Help Farmers Who Once Thought Disaster a Permanent Part of Life

By G. E. BLACKFORD*

CHRISTIAN congregations—and their crops—are being rescued in northeast Brazil by imaginative agricultural projects sponsored by the Protestant churches of the United States and other countries.

A few years ago men, women and teen-agers in Ceara State were deserting their drought-stricken, unproductive farms. They were drifting into lives of even deeper destitution in city slums, where they begged on street corners or turned to crime and prostitution.

Today, strengthened by their own Christian faith and by help, much of it from Protestant relief efforts through Church World Service, a thousand of them have formed into an enthusiastic, energetic band of workers. They are beginning to achieve decent livings despite what once seemed hopeless conditions.

*Mr. Blackford is on the public relations staff of Church World Service, relief and rehabilitation agency to which Disciples of Christ contribute through their Week of Compassion offering.

Brazil is big. Covering half a continent, it contains forty per cent of the population of South America.

Human need is everywhere in Brazil but is most glaring in the northeast "bulge" country, called the largest underdeveloped area in South America. Here live a third of the country's 66 million citizens, most of them at a bare subsistence level.

At least fifty per cent, and in some sections as high as seventy to ninety per cent of them are illiterate.

Disaster Regular Feature

Disaster seems to be a built-in feature of the eight-state "bulge." Drought perennially tortures some parts, while in others lengthy dry periods are counterpointed by sudden ravaging floods.

In the bulge, essentially an agricultural area, only the most primitive possible farming methods are employed. Even the ox-drawn plow is a little-known, modern innovation.

In 1958, one of the most severe droughts on record reduced two million people in the northeast to literal starvation. Infant mortality, normally 300 for each 1,000 births, rose to a tragic 560 a thousand.

American churches, through Church World Service, their cooperative overseas relief agency, had already been sending some surplus food and cash to Brazil. In this emergency, contributions of money were increased to $30,000, with an additional $16,000 from the World Council of Churches, department of interchurch aid. Thousands of lives were saved by this prompt relief.

Droughts Need Not Crush

But William Moseley of the North Brazil Mission of the Presbyterian Church (U.S.), stationed in Ceara State, felt that future droughts need not crush his people as this one had. He purchased and distributed food to meet immediate needs, but invested some of the Church World Service funds in second-hand pumps, pipe and selected seeds. Then he called together leaders of the 115 families he served and proposed that they join in a "community work project" on a tract of land along the Choro River.

Together they discussed what must be done first. It was obvious. They must secure water. In the dry river bed at the edge of the chosen site they dug a well. Then they divided into groups,

each assigned to a specific task. One group dug a series of irrigation ditches to carry the newly-found water. Another set about clearing the scrubby brush and small trees to prepare land for planting.

Others mixed water and clay to make crude bricks. When the bricks were done, earthen ovens were built to burn the brush and trees, turning them into coke to be sold on the market in Fortaleza, capital of Ceara State.

Using the seed purchased with Church World Service funds, corn and rice were planted. A few families were given tomato plants and fruit trees to care for.

Waited for Crops to Mature

During the period of waiting until the crops matured, the people lived on food from America's churches and on supplies bought from the sale of coke. They cleared more land, made more bricks and built more ovens while tending the growing rice and corn. And they spent much of the time in learning.

Advised by George Barr, United Nations Food and Agriculture Organization specialist, by agronomists with the ICA Point Four program, and other available experts contacted by Mr. Moseley, they began to see the value of community action, and to realize what irrigation and other simple agricultural techniques could do for them.

The harvest—bigger and better than they had seen in years—inspired them to further community activity.

A small school building was constructed, where primary classes for younger children and afternoon sessions for older ones are now held. An athletic field was cleared and games organized. Near the school, a building was erected to house a community center and to store crops. It also afforded living space for the family of the respected Brazilian Christian who directs the project's activities and helps to conduct worship services.

Thousand People Involved

Today a thousand people, all believers, are involved in the agricultural project. They are branching out into new activities, too. For example, twenty-five families have cleared another tract of land and are concentrating on growing a high grade of cotton. Eventually the land on which these projects are developed will be turned over to individual families.

This Christian inspiration, plus training in simple agricultural techniques, has brought these formerly bitter, poverty-stricken farmers together with a genuine sense of community.

In the past, droughts have wiped out months and years of missionary labor as congregations scattered. Today both crops and congregations have a chance of survival.

A similar project, supported by World Council of Churches funds, is being launched in the state of Rio Grande do Norte, in the Acu River Valley. Here a team of missionaries—a minister and an agronomist—are inaugurating a land development plan under a "pay-as-you-prosper" system. Invested funds are returned to help other families.

Seek Beef for Diets

Using United Nations and United States technical assistance, it is hoped a foundation herd of beef cattle can be established in northeast Brazil to add more protein to the average diet. This project will be in consultation with the Church World Service-related Heifer Project.

Projects like these are not, of course, the total answer to Brazil's problems of drought, flood and poverty. Food production is far below the needs and is not keeping up with population growth.

But the Christian churches are offering hope and help, backed up with practical illustrations of hope being fulfilled. They are trying, in the words of Mr. Moseley, "to meet the need of the whole man in all the circumstances of life."

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Here and There . . . With *World Call*

Dear World Call Reader:

When somebody comes up with a good idea, do you ever wonder why you did not think of it? I have been wondering that ever since a letter came from *Mrs. Rodney Hamlin* of West Point, Mississippi, in which she said they would close their school of missions with a World Call banquet. Isn't that a splendid idea?

It is such a logical way to close a school of missions that when Mrs. Hamlin wrote for program suggestions and other material for the banquet, I wished that I had been alert enough to think of it long ago. Since I was not, I am grateful that somebody else was and that Mrs. Hamlin shared the idea with me. I am delighted to pass it on to you.

I have already passed it on to *Miss Alpha O'Leary* of Hutchinson, Kansas, who wrote for suggestions and sample copies of WORLD CALL to use in their school of missions.

Many years ago I used WORLD CALL exclusively for a class I taught in a school of missions. I remember especially some posters I made to illustrate the theme. Of course, they were made with pictures from WORLD CALL and they certainly attracted attention.

I cannot imagine anyone trying to conduct a school of missions without WORLD CALL. And since it makes such a worthwhile contribution to the school, it is quite appropriate for it to be honored with a banquet at the close.

There will be many schools of missions in the coming months and I hope every one of them will close with a World Call banquet.

This is changing the subject rather abruptly, but I like to share good news as well as good ideas. Today is good news day, for word has come from three more churches that they are adopting the Every Home Plan. That makes five this week. That is how the Every Home Plan grows. Sometimes more, sometimes less, but always a steady gain in churches which recognize the value of a well-informed membership. This comes from sending WORLD CALL into the homes of all church families.

I wish all of our churches were following the Every Home Plan. Don't you? It is another good idea and one I hope your church is considering; that is, if it is not already an Every Home Plan church.

Let us know if you want to close a school of missions with a World Call banquet, or if you want to adopt the Every Home Plan—or consider it. We will be glad to send suggestions, material, or whatever you may need. It is our pleasure to serve you.

Sincerely,
EVYLIN R. GRIBBLE
NATIONAL WORLD CALL SECRETARY

Next Month

WORLD missions will be emphasized in the March issue of WORLD CALL. A feature article will show the heartening spread of new churches in some of the mission fields—especially Puerto Rico. Another—by C. A. Weesner—will continue the emphasis on the current study, "Into All the World Together," with a report on cooperative broadcasting in the Phillippines. Also, student William Richard Barr of The College of the Bible will discuss the theology of missions in the language of the layman.

In other articles in the March issue, J. Edward Moseley will report on actions at the White House Conference on the Aging, held earlier this year, and Mrs. Virgil A. Sly will discuss community resources available to the family facing difficulty. Other articles will deal with church music and with the actions of the National Council at San Francisco.

Comparative Statement of Offerings Received by Unified Promotion and Cooperating Causes, July 1, 1960, to November 30, 1960, Compared with July 1, 1959, to November 30, 1959

	Undesignated and Specific Gifts[1]		Designated Gifts[2]	
	1959-60	1960-61	1959-60	1960-61
Churches and Sunday Schools	$ 824,741.14	$1,077,157.76	$143,160.46	$316,103.17
Christian Women's Fellowships	395,652.14	443,840.94	8,720.36	24,728.86
Guilds	11,407.19	14,106.95	567.00	1,758.40
Youth Groups	27,985.48	26,805.71	2,074.03	1,820.57
Children	3,727.83	2,670.68	1,644.41	1,901.15
Individuals	5,451.24	6,631.24	24,836.82	15,685.68
Blessing Boxes	4,524.39	3,389.42		
Grand Totals	$1,273,489.41	$1,574,602.70	$181,003.08	$361,997.83
CWF and Guild Totals	$ 411,583.72*	$ 461,337.31*	$ 9,287.36	$ 26,487.26

[1]Gifts applying on percentages
[2]Gifts over and above percentages
Gains in undesignated and specific gifts $301,113.29—23.645%
Gains in designated gifts $180,994.75—99.995%
*Includes Blessing Box Offerings

Last Column

Friendships Are Sacred

WE should never let a friend go out of our lives. If misunderstandings arise, let them quickly be set aright. Friendship is too rare and sacred a treasure to be thrown away lightly. . . . Yet, many people are not careful to retain friends.

Some lose them through inattention, failing to maintain those little amenities, courtesies and kindnesses which cost so little—hooks of steel to grapple and hold our friends. . . .

Some drop old friends for new ones. Some take offense easily at imagined slights, and ruthlessly cut the most sacred ties. Some become impatient of little faults, and discard even truest friendships. Some are incapable of deep and permanent affection, and fly from friendship to friendship.

When we have once taken friends into our lives, we should cherish them.

—AUTHOR UNKNOWN

The president of a big company called on a long-time employee and said, "I've heard you've been to church praying for a raise. Don't you know I won't stand for anybody going over my head?"

—*Journal of the American Medical Association*

Workmen Unashamed

Whatever a man is called upon to do, if it is work that is necessary then it can be done "unto God" and all men should respect those who do it. A man's primary service to God is that through which he makes his living. If he feels he cannot serve God in his work, then his work is a curse and he had better change jobs.

Dorothy Sayers once wrote, "The only Christian work is good work, well done."

—EDWARD K. TREFZ

The Link

How Strong Is the Church?

Every church is composed of two kinds of members: Those who honestly try to be good stewards of their membership and those who are quite casual about it. These two types of members remind me of Edna Ferber's observation, "Some people build the world; the rest of us just come along and live in it."

Some people build a church; the rest of us just come along and live in it. The church has grown to greatness because people neither better nor wiser than we are have taken her good name into their keeping and have been good stewards of it. But know this for a fact: The church is strengthened for good or weakened for her work by the public consequence of what we are and what we do.

When you wonder, "How strong is the church?" begin with the question, "How strong am I in the life of the church?" Then you can ask the other question.

—HAROLD A. BOSLEY

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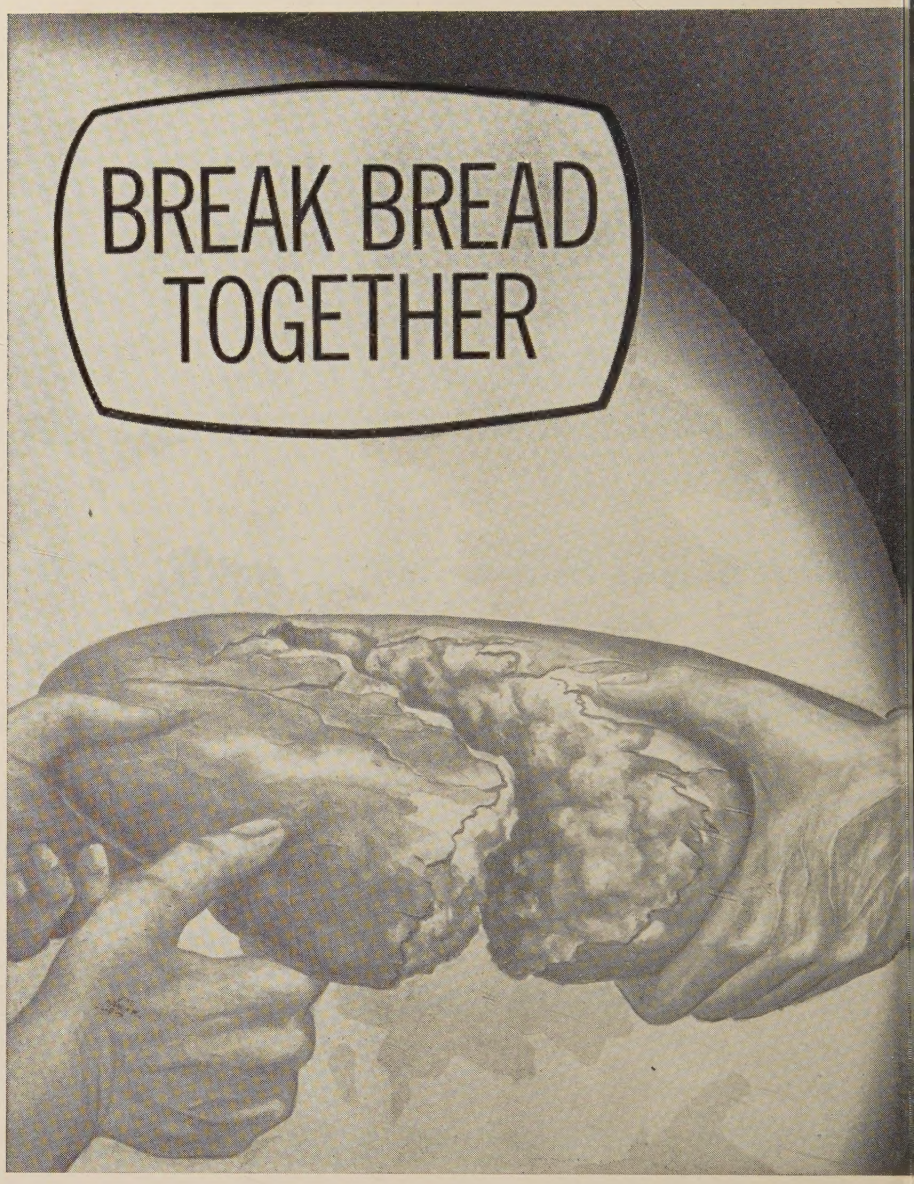

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February 19-26, 1961

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